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ABSTRACT

Materials in this curriculum guide for a seventh grade social studies course focus on the development of the monarchy period in Hawaii's history. Following a course outline, 10 study units cover map skills, early historical background, and the reigns of the following kings and queens: Kamehameha, Liholiho, Kauikeaouli, Alexander Liholiho, Lot, Lunalilo, Kalakaua, and Lili'uokalani. In each unit, the influences of political, social, and economic developments on Hawaii's growth are examined. Special attention is given to the influence of Westerners and their effect on the overthrow of the monarchy and subsequent annexation of Hawaii by the United States. Each unit includes the following components in a uniform format: overview, generalizations, concepts, objectives, and a series of sample introductory, developmental, and culminating activities and lessons. Supplementary materials and suggested sources are appended to units where applicable. (LP)

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Instructional Materials/Resources for Grade 7 Social Studies

The Hawaiian Monarchy

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FOREWORD

This publication is designed to aid teachers who will be teaching the grade 7 social studies course titled, "The Hawaiian Monarchy." The title of this curriculum resource guide, "The Hawaiian Monarchy" captures the major foci of the units of study. The curriculum for this course is designed to develop a comprehensive understanding of the historical development of the monarchy period of Hawai'i.

Each unit begins with an overview and follows the following format: (1) generalizations; (2) concepts; (3) objectives; and (4) a series of introductory, developmental and culminating lessons and activities.

This guide was developed and written by Gail Tamaribuchi, a teacher at King Intermediate School and edited by Jane Kinoshita, a resource teacher in the Office of Instructional Services. Valuable consultative assistance was provided by Robert Lokomaika'iokalani Snakenberg, Educational Specialist for Hawaiian Studies and Dorothy Hazama, Associate Professor of Education at the University of Hawai'i.

This guide is still a draft. Teachers are requested to use it during the current school year. Comments, reactions and feedback to district specialists and the state specialist for social studies will be solicited for review and writing of the official version of the grade 7 curriculum resource guide.

TABLE OF CONTENTS

Foreword i

Introduction 1

The Hawaiian Monarchy (Course Outline) 3

Unit I: Map Skills and the Pacific Basin 6
  Lesson I: Map and Globe Skills 9
  Lesson II: Geographical Background of Hawai'i and the Pacific Area 15

Unit II: Background of Early Hawai'i 47
  Lesson I: Origin and Migration 50
  Lesson II: Hawai'i at the Time of Captain Cook's Arrival . . . 57
  Lesson III: Arrival of Cook and Other Westerners 74

Unit III: The Reign of Kamehameha I 101
  Lesson I: Early Life of Kamehameha 104
  Lesson II: Kamehameha's Rise to Power 109
  Lesson III: Government and Society 114
  Lesson IV: Changing Economy 120

Unit IV: The Reign of Liholiho (Kamehameha II) 142
  Lesson I: Liholiho Takes Office 145
  Lesson II: The Economy 149
  Lesson III: The Missionaries 155

Unit V: The Reign of Kauikeaouli (Kamehameha III) 187
  Lesson I: Early Years of Kauikeaouli's Reign 190
  Lesson II: Foreign Relations 195
  Lesson III: Government 200
  Lesson IV: The Economy 205

Unit VI: The Reign of Alexander Liholiho (Kamehameha IV) 230
  Lesson I: The King and his People 233
  Lesson II: Economics and Foreign Relations 240

Unit VII: The Reign of Lot (Kamehameha V) 252
  Lesson I: The Economy 255
  Lesson II: Domestic and Foreign Relations 260

Unit VIII: The Reign of Lunalilo 269

Unit IX: The Reign of Kalākaua 281
  Lesson I: The Economy and Reciprocity 284
  Lesson II: Government and Politics 293

Unit X: The Reign of Lili'uokalani and Annexation 311

INTRODUCTION

The Hawaiian Monarchy is a study of the historical development of Hawai'i focusing on the monarchy period, its leaders, the people and events that shaped its growth in the post-contact period of Hawai'i's history (arrival of Europeans, Captain Cook) until the overthrow of the monarchy and annexation to the United States. Political, social and economic developments and changes are examined as they influenced the growth of Hawai'i.

This study includes the following units:

UNIT I: MAP SKILLS AND THE PACIFIC BASIN. This unit develops map and globe skills, explores the geographical background of the Pacific basin, inquires into the creation of the Hawaiian archipelago and examines the climate of Hawai'i and its effect on the people.

UNIT II: BACKGROUND OF EARLY HAWAI'I. This unit examines the factors that cause people to migrate, explores the Hawaiian kapu system and explains its influence on the daily lives of the Hawaiians, and analyzes the impact of the westerners on Hawaiian society.

UNIT III: THE REIGN OF KAMEHAMEHA I. This unit analyzes the factors which influenced Kamehameha's life and examines the impact of the westerners on Hawaiian culture and environment.

UNIT IV: THE REIGN OF LIHOLIHO (KAMEHAMEHA II). This unit examines the causes and effects of the overthrow of the kapu system, studies the changes in the economy and the effects of the sandalwood trade on the people and environment of Hawai'i and analyzes the impact of the missionaries on the lives of the people.

UNIT V: THE REIGN OF KAUIKEAOULI (KAMEHAMEHA III). This unit examines the impact of the missionaries on the lives of the Hawaiians, analyzes the effect of the Great Māhele and sugar industry on social, economic, and political environment of Hawai'i.

UNIT VI: THE REIGN OF ALEXANDER LIHOLIHO (KAMEHAMEHA IV). This unit inquires into the changes which occurred during Alexander Liholiho's reign and analyzes the cause-and-effect relationship of events and situations.

UNIT VII: THE REIGN OF LOT (KAMEHAMEHA V). This unit examines the economic activities of this time and the effect of the Constitution of 1864 on the people.

UNIT VIII: THE REIGN OF LUNALILO. This unit inquires into the major events that occurred during the reign of Lunalilo. It examines governmental problems and how they were solved.

UNIT IX: THE REIGN OF KALĀKAUA. This unit examines the impact of the Reciprocity Treaty on Hawai'i's economic and social environment, and inquires into the viewpoints of those involved in the political conflicts.

UNIT X: THE REIGN OF LILI'UOKALANI AND ANNEXATION. This unit analyzes and describes the events that led to the overthrow of the monarchy. It also examines the course of events that led to the annexation of Hawai'i to the United States.

Teachers are encouraged to use their imagination and creativity to bring to life the history of the monarchy period of Hawai'i. Teachers are also encouraged to assist students in building positive self-concepts, developing decision-making and problem-solving skills, and developing a continually growing philosophy that reflects responsibility to self and others.

Sample lessons and activities have been provided and these should serve as springboards to more creative lessons and activities.

Note to the teacher: Hawaiian words used in the lessons are spelled with the pronunciation marks. However, readings from other sources are reprinted as they appeared in the original source.

The cover of this resource guide shows two ali'i who were the chiefs and rulers of early Hawai'i. The ali'i continued to be important as leaders and monarchs of the Hawaiian Kingdom. They led Hawai'i and the people through many political, social, and economic changes. Their symbols of power remained the 'ahu'ula (feather cape), kāhili and lei niho palaoa (whale tooth pendant).

THE HAWAIIAN MONARCHY

A. Map Skills and the Pacific Basin

   1. Map and Globe Skills

      a. Directions
      b. Continents and Oceans
      c. Latitude and Longitude
      d. Map Projections

   2. Geographical Background of Hawai'i and the Pacific Area

      a. The Pacific Area
      b. Formation of the Hawaiian Archipelago
      c. Climate of Hawai'i

B. Background of Early Hawai'i

   1. Origin and Migration

      a. Origins of Polynesians
      b. Migration and Settlement in Polynesia, Hawai'i

   2. Hawai'i at the Time of Captain Cook's Arrival

      a. Hawaiian Religion
      b. Cook's Arrival in Hawai'i
         1) Reception by Hawaiians
         2) Impact on Hawaiian society
      c. Arrival of Other Westerners

C. The Reign of Kamehameha I

   1. Early Life of Kamehameha

   2. Kamehameha's Rise to Power

      a. Kamehameha's First Victory
      b. The Englishmen and the Cannon
      c. Law of the Splintered Paddle
      d. Consolidation of Power
      e. Cession of Kaua'i

   3. Government and Society

      a. Kamehameha's Land System
      b. Structure of Government
      c. Kamehameha as King
      d. Foreign Affairs

7

4. Changing Economy

   a. Hawai'i's First Money
   b. Sandalwood Trade

D. The Reign of Liholiho (Kamehameha II)

1. Overthrow of Kapu System

2. The Economy

   a. Sandalwood Trade
   b. Whaling

3. Arrival of American Missionaries

   a. Contributions
   b. Impact on Hawaiian Society

E. The Reign of Kauikeaouli (Kamehameha III)

1. Early Years of Kauikeaouli's Reign

   a. Ka'ahumanu's Regency
   b. King Kamehameha III comes to Power

2. Foreign Relations

3. Government

   a. Declaration of Rights, 1839
   b. Constitution of 1840
   c. Constitution of 1852

4. The Economy

   a. Sugar Industry
   b. Great Māhele

F. The Reign of Alexander Liholiho (Kamehameha IV)

1. Decline of Native Population

2. Religious Movements

3. Developments in Education

4. Economics and Foreign Relations

G. The Reign of Lot (Kamehameha V)

1. The Economy

   a. Diversified Agriculture

8

b. Sugar Industry

2. Domestic and Foreign Relations

a. New Constitution
b. Problems with Leprosy
c. Foreign Relations

H. The Reign of Lunalilo

1. First Elected King

2. The Economy and Reciprocity

I. The Reign of Kalākaua

1. The Economy and Reciprocity

a. Reciprocity Treaty
b. Reciprocity and the Sugar Industry
c. Reciprocity and Immigration
d. Technological Improvements

2. Politics and Government

a. Role of Gibson, Moreno, Spreckels
b. World Trip
c. The Coronation
d. Political Conflict
1) Polynesian Confederation
2) Bayonet Constitution, 1887
3) Wilcox Revolt

J. The Reign of Lili'uokalani and Annexation

1. Background of Queen Lili'uokalani

2. Overthrow of the Monarchy

3. Provisional Government

4. Republic of Hawai'i

5. Annexation

Ongoing: Current Issues

UNIT I: MAP SKILLS AND THE PACIFIC BASIN

Overview

The Pacific Ocean is the largest and deepest ocean on earth. It takes up nearly one-third of the surface of the earth.

The Pacific holds more than 30,000 islands, most of which are located in the Southern Pacific. Geographers divide these islands into three groups: Polynesia, Micronesia and Melanesia.

There are several types of islands in the Pacific. Each type provides its own set of environmental factors which affects people who live on the islands.

Hawai'i's climate and people are affected by the prevailing winds, the surrounding ocean, the location in the Tropics and the terrain.

This unit explores the geographical background of the Pacific basin, inquires into the creation of the Hawaiian archipelago, and examines the climate of Hawai'i and its effect on the people. It includes activities to help students develop map and globe skills

UNIT I: MAP SKILLS AND THE PACIFIC BASIN

Generalizations

1. Maps and globes are reference tools. They are representations of the earth's surface. Maps distort land masses and various projections have different advantages and disadvantages.

2. Grid lines of latitude and longitude make it possible to locate places on the earth and to determine the direction of places in relation to other places.

3. The Pacific is the largest and the deepest ocean on Earth. It occupies more than one-third of the Earth's surface, and contains several thousand islands.

4. The three main groupings of islands in the Pacific are Polynesia, Micronesia, and Melanesia.

5. There are several types of islands in the Pacific. Each type provides its own set of environmental factors which affects people who live on the islands.

6. The Hawaiian Islands are volcanic islands that were formed over millions of years.

7. The climate of Hawai'i is influenced by the latitude, the surrounding ocean, the prevailing winds, and the terrain.

Concepts

1. Map Skills
2. Pacific Basin
3. Geology
4. Climate

Objectives

1. Develop map skills: determine direction, identify and plot latitude and longitude points.

2. Explain advantages and disadvantages of various map projections, such as the mercator, eckert, interrupted and azimuthal equidistant projections.

3. Describe the geographical background of the Pacific area.
4. Analyze and explain the creation of the Hawaiian archipelago.
5. Hypothesize future geologic changes to the Hawaiian archipelago.
6. Analyze and describe the climate of Hawai'i and explain its effect on the people.

LESSON I: MAP AND GLOBE SKILLS

Generalizations

1. Maps and globes are reference tools. They are representations of the earth's surface.
2. Maps distort land masses and various projections have different advantages and disadvantages.
3. Grid lines of latitude and longitude make it possible to locate places on the earth and to determine the direction of places in relation to other places.

Concepts

1. Map
2. Grid
3. Projection

Objectives

1. Determine directions.
2. Identify continents and oceans.
3. Identify latitude and longitude points of various locations.
4. Explain the advantages and disadvantages of various map projections, such as the mercator, eckert, interrupted and azimuthal equidistant projections.

Introductory Activity

Introduce students to this lesson by having a discussion to assess students' geography and map skills. First, hand out the map of the world located at the end of this unit. See "Unit I: Appendix A."

Have students discuss what they "see" on the map: What do you notice about the State of Hawai'i? about the Pacific Ocean?

Students may also discuss the following questions. One alternative is to have students answer in small groups before discussing as a class.

a. Where is Hawai'i (or your home island) located?

b. If several answers are given to the question above, then decide on the best, most accurate answer.

c. How far away do you think Hawai'i is from the closest large land mass? How can you find out the distance?

d. Are there advantages to being so far away from other lands? Are there disadvantages?

e. What are all these lines on the map? Do you know which line is the equator? the Prime Meridian? the Tropic of Cancer and Tropic of Capricorn?

f. Do you think the climate of Hawai'i would be different if the islands were further north? further south? further west? further east?

g. What do you think keeps Hawai'i's climate generally mild and cool? Are we affected by winds that blow from Alaska? by winds that blow from the equator?

Developmental Activities

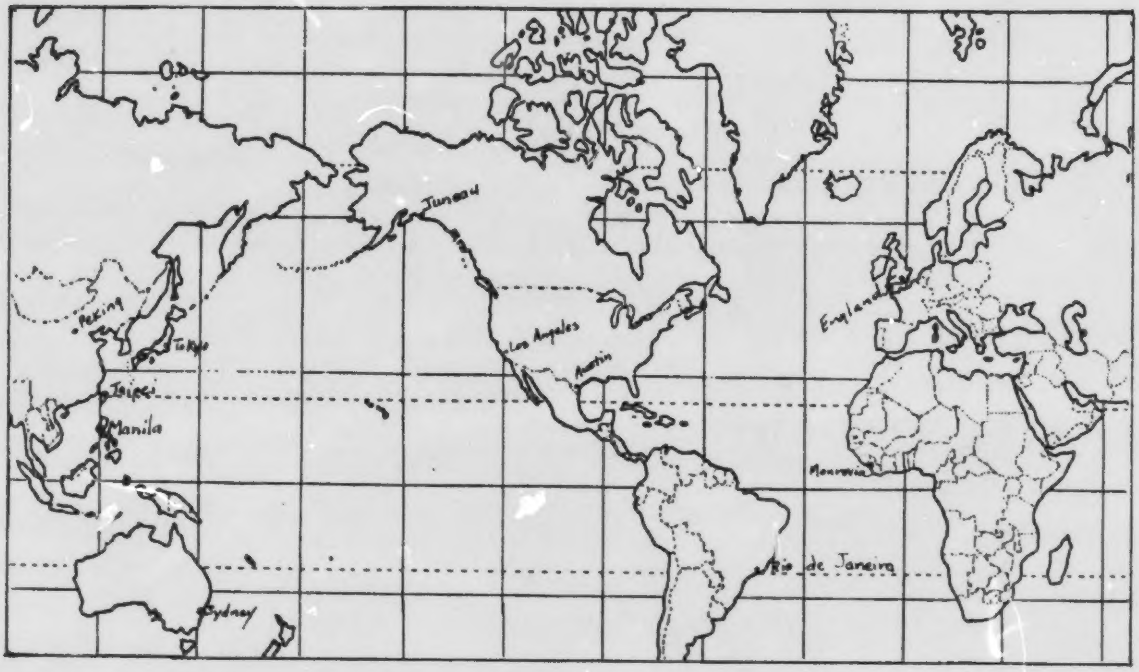
1. Directions

   a. Assess students' knowledge of directions by asking students to point toward the West, East, North, and South. Then discuss: How can you find out the direction of west, east, north, and south?

   b. If students' answers are unsatisfactory, use other resources to teach directions. See also Department of Education/Hawai'i Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo, Module 1, Lesson 2 for readings and activity sheets on directions.

   c. The following can be used as supplementary activities:

      1) Make a transparency of a map like the one on the following page.


Peking
Tokyo
Taipei
Manila
Juneau
Los Angeles
Austin
England
Monrovia
Rio de Janeiro
Sydney

Ask questions to test students' understanding of directions.

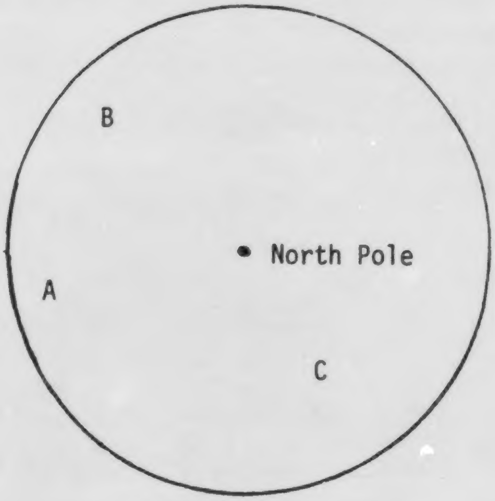
e.g., a) If you flew from Hawai'i to Los Angeles, in which direction would you be traveling?

b) If you're returning home to Hawai'i from Juneau, in which direction would you be traveling?

c) Where is the "West Coast?" Why is it called the "West Coast?"

d) If you're flying to Tokyo or Hong Kong from Hawai'i, in which direction will you be traveling?

2) Make a transparency of a map like the one below.


B
North Pole
A
C

Ask questions to test students' map reading skills.
e.g., a) What direction would you be traveling if you went from Point A to the North Pole?
b) What direction would you be traveling if you went from Point A to Point B?

If students have difficulty with this exercise, teach this lesson with a globe and then have students do a similar exercise on a map.

2. Continents and Oceans

   a. Review students' knowledge of continents and oceans. Flash a transparency of "Unit I: Appendix A" located at the end of this unit and ask students to identify and locate the continents and oceans.

   b. Name places that are currently in the news and have students identify the continent.

   c. Have students share their knowledge of various places and continents.

   d. Review directions. Have students name the direction of flight from Hawai'i to the various continents and oceans.

3. Latitude

   a. See Department of Education/Hawai'i Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo, Module 1, for reading and activities on latitude.

   b. Make a transparency of "Unit I: Appendix B" located at the end of this unit. Flash the transparency on a screen and ask students to share their knowledge about latitude. The following questions can serve as guidelines. Direct teaching can also be done if students do not have the knowledge background.

      1) What does latitude measure? What is the relationship between latitude and climate?

      2) Where is 90° North latitude? 45° South latitude? Point to certain north and south latitude degrees and ask students to give the latitude locations of the parallels.

      3) Where is the equator? the Tropic of Cancer? the Tropic of Capricorn? the Arctic Circle? the Antarctic Circle?

   c. If students need more practice, have them work on the exercises in "Unit I: Appendix C" and "Appendix D" located at the end of this unit. Direct teaching with additional resources will have to be done if students have difficulty doing the worksheets.

   d. Use the map of the Hawaiian Islands in "Unit I: Appendix E" at the end of this unit to teach students to read latitude in degrees and minutes. Have students give the latitudes of the main towns of the islands.

4. Longitude

   a. Make a transparency of "Unit I: Appendix F" located at the end of this unit. Flash the transparency on a screen and ask students to share their knowledge about longitude. The following questions can serve as guidelines. Direct teaching with other resources and a globe can also be done if students do not have the knowledge background.

      1) What does longitude measure?

      2) Which longitude is the Prime Meridian? What is its function?

   b. Flash a transparency of "Unit I: Appendix G." Have students suggest the information they get by reading the map. Teach students the relationship between time and longitude. Point out the significance of the International Date Line. See Department of Education/ Hawaii Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo, Module I, Lesson 2 for readings and activities on longitude and time.

   c. Hand out "Unit I: Appendix H" at the end of this unit and have students do the assignment.

   d. Draw dots in the spaces on the longitude transparency, label them with students' names and ask students to identify the longitudes.

   e. Use the map of the Hawaiian Islands in "Unit I: Appendix E" and have students give the longitude of the main towns of the islands in degrees and minutes.

5. Grid

   a. Flash a transparency of "Unit I: Appendix B." Discuss: Let's suppose you are on board the sinking "Ship A" on the equator and radioed for help by broadcasting your latitude. Would other ships be able to find you?

   b. Hand out "Unit I: Appendix I" located at the end of this unit. Have students identify the latitude and longitude points for each "letter."

   c. If students need additional practice, worksheets are provided in "Unit I: Appendices J to L" located at the end of this unit.

   The following are the answers to the worksheet in "Unit I: Appendix K."

   1. 25°N, 80°W
   2. 35°N, 90°W
   3. 30°N, 90°W
   4. 40°N, 90°W
   5. 40°N, 90°W
   6. 35°N, 12°W
   7. 45°N, 125°W
   8. 25°N, 80°W
   9. 40°N, 110°W
   10. 40°N, 75°W
   11. 40°N, 115°W

d. Hand out copies of "Unit I: Appendix A and Appendix E." Assign a continent, ocean, or one of the Hawaiian Islands to small groups of students. Have the groups determine the latitude and longitude boundaries of their assigned continent, ocean, or island. Then ask each group to write the boundaries on the board and have the rest of the class find the location and identify the continent, ocean, or island.

6. Map Projections

   a. See Department of Education/Hawaii Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo, Module I, Lesson 3 for readings on map projections.

   b. Have students pretend to be cartographers. Show them a globe of the world. Discuss: If you had to transfer the information on the globe to a flat map, what would your map look like?

      Have students individually or in small groups draw the outline of their maps and share their ideas with the class.

      Have students study different kinds of map projections and note the advantages and disadvantages of each. Look in the encyclopedia and atlas for various projections, such as the mercator, eckert, interrupted and azimuthal equidistant projections.

Culminating Activity

Hand out a map with latitude and longitude lines. Ask students to locate various places and give directions of various places from Hawai'i.

LESSON II: GEOGRAPHICAL BACKGROUND OF HAWAI'I AND THE PACIFIC AREA

Generalizations

1. The Pacific is the largest and deepest ocean on Earth, occupies more than one-third of the Earth's surface, and contains several thousand islands.
2. The three main groupings of islands are Polynesia, Micronesia and Melanesia.
3. There are several types of islands. The main types of islands in the Pacific area are atolls, coral islands, continental islands and volcanic islands.
4. The Hawaiian Islands are volcanic islands that were formed over millions of years by lava erupting from a stationary hot spot in the mantle beneath the Pacific Ocean. As the crust of the earth moved, new islands were built, according to the scientific theory of plate tectonics.
5. The climate of Hawai'i is influenced by the latitude, the surrounding ocean, the prevailing winds, and the terrain. It is generally characterized by a two-season year.

Concepts

1. Pacific Basin
2. Formation of Hawai'i
3. Climate

Objectives

1. Describe the geographical background of the Pacific area.
2. Analyze and explain the creation of the Hawaiian archipelago.
3. Hypothesize future geologic changes to the Hawaiian archipelago.
4. Analyze and describe the climate of Hawai'i and explain its effect on the people.

Vocabulary Words to Know

1. Geography: Physical features of a region, area or place

2. Pacific Basin: The area on Earth that lies within the Pacific Ocean

3. Polynesia: Group of islands whose name means "many islands" and which are mainly located east of the 180° meridian

4. Micronesia: Group of islands whose name means "small islands" and which are located west of the 180° meridian and north of the equator

5. Melanesia: Group of islands whose name refers to the "islands of the black people" and which are located west of the 180° meridian and south of the equator

6. Atolls: Coral islets surrounding a lagoon

7. Islands: Land masses, not as large as continents, surrounded by water

8. Climate: Average weather conditions of a place

9. Maps: Systematic representations of the earth or parts of the earth upon a flat or plane surface which reveal information useful for developing understandings of locational or regional phenomena

Introductory Activity

Assess students' knowledge of the location and geography of the Pacific through a discussion. Respond positively to students' answers or efforts. The following can serve as guide questions.

a. Do you remember the names of the oceans? (List students' responses on the board.)

b. What are some of the different ways that we can check our answers?

c. Which do you think is the largest ocean? How can we find the answer?

d. Flash a transparency of the map of the Pacific. See "Unit I: Appendix N." What do you notice about the Pacific area?

e. What kind of climate do you think you would find in these islands?

f. Do you remember the explorers who sailed through the Pacific?

g. How many of you have heard of the word Polynesia? What do you think it means? Where do you think Polynesia is located?

Developmental Activities

1. The Pacific Area

   a. Prepare students for the filmstrip by asking them to note the answers to the questions discussed earlier. Show filmstrip "The Pacific" from Department of Education/Hawai'i Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo. Or distribute the reading on the Pacific area in "Unit I: Appendix M." Students may also do the worksheet for Appendix M. Depending on the level of the students, the reading can be divided into shorter reading sections.

      Discuss the filmstrip or reading. See Department of Education/ Hawai'i Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo, Teacher's Manual, pp. 7-8 for discussion questions on the filmstrip. The following can serve as discussion guidelines on the reading.

      1) What is the largest ocean? How does it compare with the size of the Atlantic Ocean?

      2) If you were sailing in a canoe, would you rather sail across the Atlantic or across the Pacific? Why? If students do not respond, ask the following: Do you remember who named the Pacific Ocean? Why did he name it the Pacific Ocean?

      3) Who were some of the explorers that sailed through the Pacific? What were they looking for? Did they change the lives of the people they met?

      4) If you sailed through the tropics (ask students to point out the Tropic of Cancer and Tropic of Capricorn on a map), what types of islands would you probably see?

      5) What kind of climate can be found in the tropics?

      6) Hypothesize: What type of island do you think the Hawaiian Islands are?

      7) To which group of islands does Hawai'i belong? What are the other islands of Polynesia?

      Have students summarize the information brought out in the reading and discussion. Or write the topics discussed on the board and have students write a summary statement about each topic.

   b. Have a bulletin board for current news about other Polynesian islands. Ask students to contribute news articles for the board.

2. Formation of the Hawaiian Archipelago

   a. Assess students' knowledge of the formation of the Hawaiian Islands by asking them to recall or hypothesize how the islands probably developed. Respond positively to students' answers and list them on a chart. Keep the chart for future reference.

b. Hand out the three maps in "Unit I: Appendix N," which show the geologic history of Hawai'i.

Have students in small groups determine the chronological order of the maps. Assign an island to one group of students and have the students "explain" the geologic history of their island.

Map 2: Hawai'i near the end of the Pliocene which was about two million years ago. Most of the islands, with the exception of Hawai'i were built up above sea level during the Pliocene period.

Map 3: Hawai'i during the middle of the Pleistocene period which was about one million years ago. The ocean at this time was about 300 feet below the present level.
Map 1: Hawai'i at the present time.

c. Discuss the theory of plate tectonics without giving the information in parentheses.

Scientists around the world are coming to believe that the earth's crust is made up of segments or plates which are moving in relation to each other--either into each other, apart from each other, or alongside each other.

According to this theory, the Pacific Ocean lies upon a large segment of the earth's crust called the Pacific plate. Scientists believe this segment is moving (towards the northwest). As it moves (towards the northwest), it is moving over a volcanic hot spot of activity in the middle of the Pacific. (Part of this volcanic hot spot is presently located under the island of Hawai'i.)

In the past, the Pacific Ocean plate has moved over this hot spot creating a series of volcanoes in sequence.

(Recently scientists have been probing into the ocean off the southeast coast of the Big Island and have found what they believe is an active volcano that is several thousand feet from the bottom of the ocean. They have evidence to suggest that eventually more and more lava flows will build up on this submarine volcano and eventually it may reach the surface to be the next Hawaiian island to be formed.)

Source: "Hawaii and the Planet Earth: The Hawaiian Geology," Science in Hawaii, a video program for fourth graders.

Pull down a wall map of the Hawaiian archipelago and have students infer the answers to the following questions:

1) Where in the Hawaiian archipelago is the hot spot now located?

2) In which direction is the crust moving? Explain your answer.

3) Which is the oldest island?

4) What changes do you suppose could occur to the Hawaiian chain in the far future?

d. Call students' attention to a map of the Hawaiian chain. Have students suggest why the Hawaiian chain includes the islands from Kure to Hawai'i. What do they all have in common? (They all join beneath the ocean and form a single mountain range.)

Have students suggest what the side view or profile of the Hawaiian chain looks like.

e. Mount various pictures of volcanoes - both active and extinct. Inform students that the pictures may serve as resources for the following activity.

Divide students into small groups. Give each group a copy of the worksheet in "Unit I: Appendix O." Have each group hypothesize and draw the geologic history of a typical mid-Pacific island. Encourage each group to report the story of their island to the class.

Compare students' efforts with the illustration in Armstrong, Atlas of Hawaii, p. 32, and the following explanation. A colored illustration is also included in Wong and Carey, Hawaii's Royal History, p. 61.

1. Deep Submarine Stage
   Eruptions of lava on the sea floor slowly built up to form a gradual sloping mountain.

2. Shallow Submarine Stage
   Some steam explosions occurred as the mountaintop approached sea level.

3. Subaerial Shield-Building Stage
   Quiet eruptions occurred building up the shield. The volcano is called a shield volcano because the profile above sea level resembles a medieval knight's shield.

4. Caldera Stage
   The top of the volcano fell in to form the caldera, a big crater.

5. Post-Caldera Stage
   Other eruptions filled in the caldera. Later in the life history of the volcano, the eruptions decreased and the lava flows were shorter and thicker. There were more explosive eruptions which built cinder cones. A steep bumpy cap was also built on top of the shield.

6. Erosional Stage
   As the eruptions ended, the mountain began to be cut down by erosion. Wares cut into the sides of the mountain forming high cliffs. Streams cut deep valleys into the land forming rugged mountains. Eventually gravel, sand, and clay were formed by weathering and erosion.

7. Reef Growth Stage
   At the same time that erosion was taking place, corals and algae were building reefs around the island.

   Sea level was not always the same. It ranged from as much as 300 feet lower and 250 feet higher than now. Reefs became wide if upward growth occurred at the same time that the island sank.

8. Post-Erosional Eruptions Stage
   After a long period of no volcanic activity, no eruptions occurred and lava flowed down the valleys and built cones such as Diamond Head on O'ahu.

9. Atoll Stage
   The mountain sank below sea level and the reef formed by the coral became an atoll.

   Source: Armstrong, R. Warwick, Editor, Atlas of Hawaii. Honolulu: The University Press of Hawaii, 1973, p. 32.

   For additional readings on reefs and atolls, see Department of Education/Hawaii Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo, Module I, pp. 12-13.

Have students suggest the present stages which identify some of the islands of the Hawaiian chain. Have students hypothesize the geologic future of their home island.

Introduce students to Hawaiian legends of creation of islands. Tell the story of the demi-god Maui who fished the islands from the sea and Pele who first made her home on Kaua'i and moved down the islands to the island of Hawai'i. Have students compare the different explanations.

3. Climate

   a. Introduce students to this activity by asking: What is meant by the word climate? In small groups have students describe the climate of Hawai'i so that someone who lives in the coldest land on earth can get a sense of what the climate is like. Encourage students to share their descriptions with the rest of the students.

   Ask students for their ideas about the effect of Hawai'i's climate on their lives. List their suggestions on the board. If students do not respond, then ask questions to stimulate their thinking, e.g., How does the climate of Hawai'i affect the type of clothing you wear?

Have students summarize the discussion.

b. Inform students that the early Hawaiians divided the year into two seasons, kauwela or the hot season and ho'oilo or the wet season. Ask students to suggest the months that they would designate as the hot and wet seasons. Compare their responses with the Hawaiian calendar. The early Hawaiians designated May to October as the hot season and November to April as the wet season. The climate of Hawai'i is described in R. Warwick, Atlas of Hawaii, as having two seasons: summer, from May to October when the sun is overhead and the weather is warmer and winter, from October to April when the sun is in the south and the weather is cooler and more rainy.

c. Call students' attention to the location of Hawai'i on a wall map. Then have students recall from the experience of living in Hawai'i the various factors that affect the climate. If students do not respond, ask more concrete, experiential types of questions. List students' responses.
e.g., What can keep you cool on a sunny day?

Have students read about the forces that affect the climate of Hawai'i. The following can serve as references for students.

Armstrong, Atlas of Hawaii, pp. 53-60.

Bauer, Hawaii the Aloha State, pp. 18-20.

Department of Education/Hawaii Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo, Module I, pp. 4-9.

Potter, et al., Hawaii Our Island State, pp. 27-29.

Stearns, Geology of the State of Hawaii, pp. 1-5.

Hand out a chart like the one below for students to record their answers.

Climate of Hawai'i				
Ocean	Winds	Terrain	Latitude	Other:

Students may write general statements about the climate of Hawai'i on the back of the chart.

The following can serve as guidelines for a follow-up discussion.

1) How does Hawai'i's latitude affect its climate? affect you?

2) How do the winds, tradewinds and tropical cyclones affect Hawai'i's climate? affect you?

3) How does the ocean affect Hawai'i's climate? affect you?

4) How does the terrain or the mountains affect Hawai'i's climate? affect you?

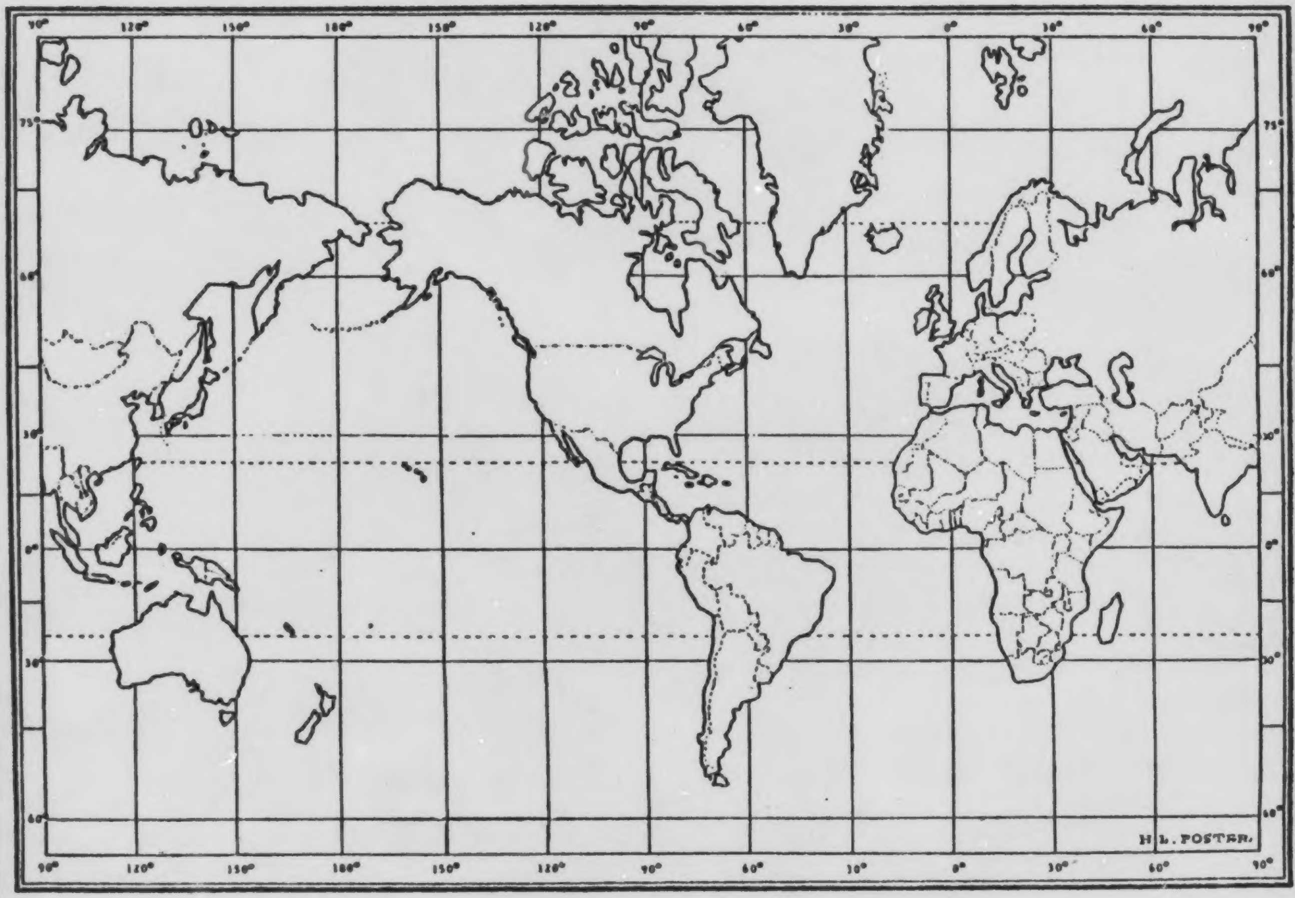
Have students write a summary paragraph.

Culminating Activity

Students may create an illustrated explanation of one aspect of the geography of Hawai'i or the Pacific area. Students may work in groups or individually.

UNIT I: APPENDIX A

THE WORLD


90°
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180°
150°
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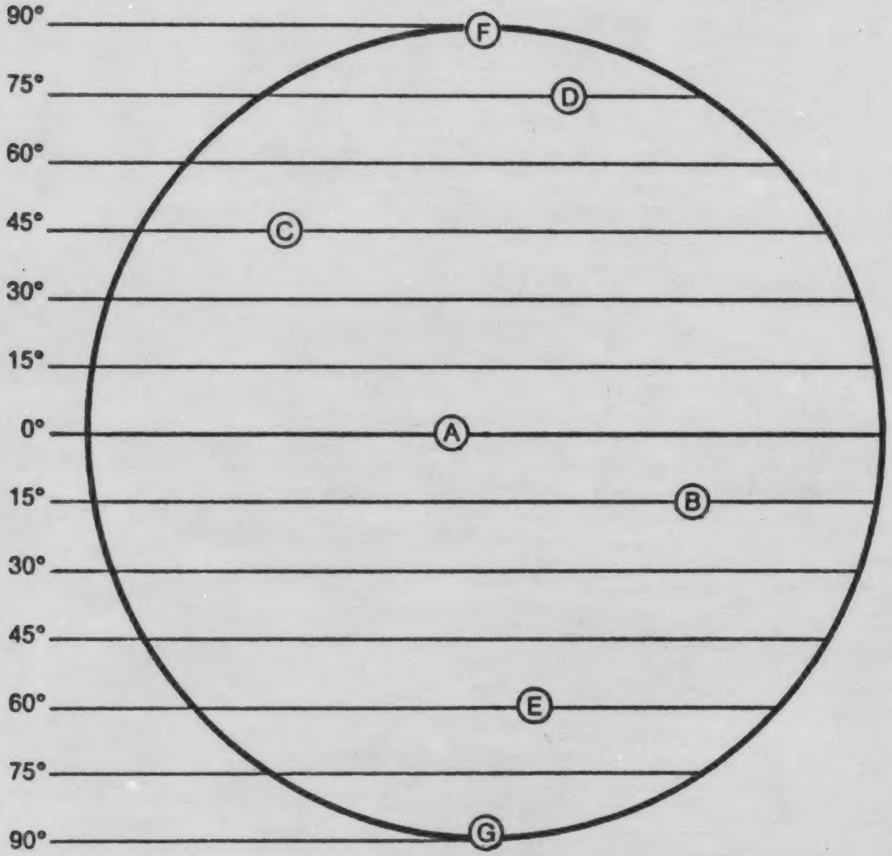
60°
H L. FOSTER.

UNIT I: APPENDIX B

LATITUDE



Directions:

1. Plot the Equator, Tropic of Cancer, Tropic of Capricorn, Arctic Circle, Antarctic Circle.

2. State the position of the letters in latitude degrees as well as north and south direction. (Use "N" for north and "S" for south.)

   A. ______________ E. ______________

   B. ______________ F. ______________

   C. ______________ G. ______________

   D. ______________

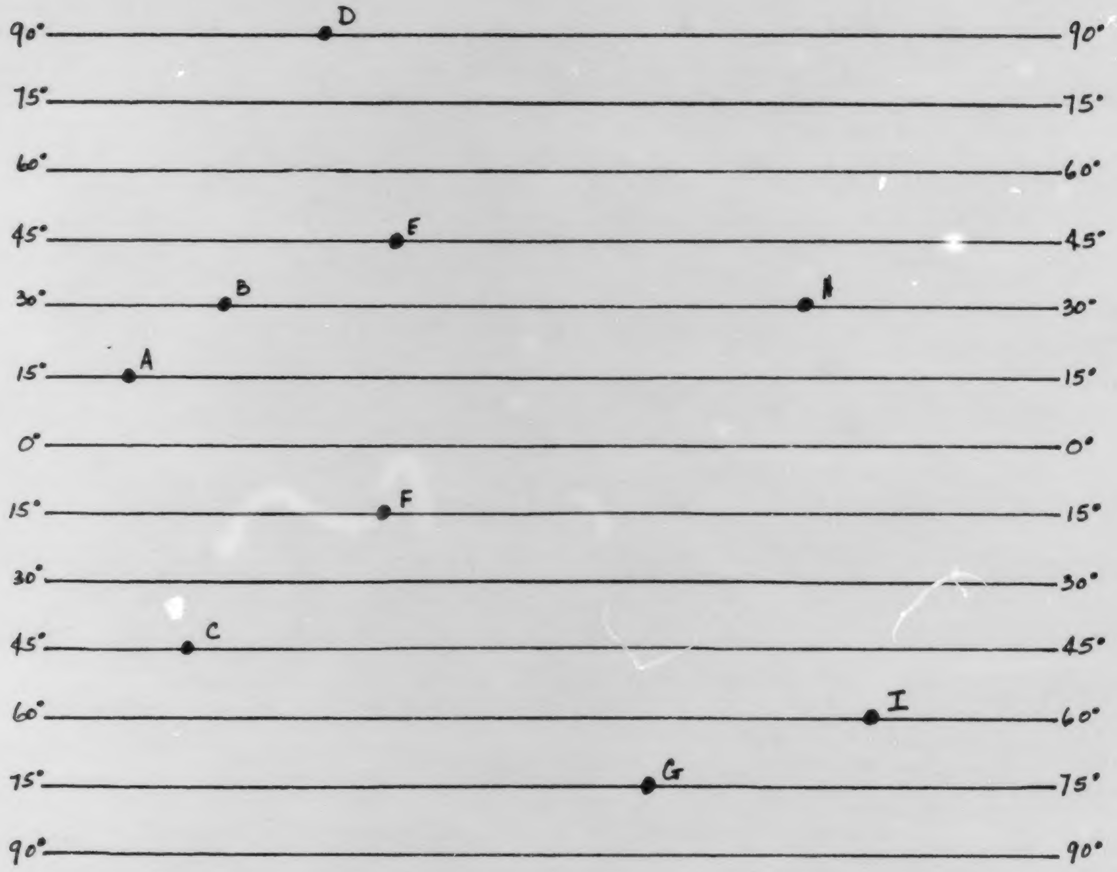
3. Draw dots anywhere along the parallels of latitude given below. Write the letter on your dots.

   A. 30°S B. 30°N C. 45°S

   D. 45°N

UNIT I: APPENDIX C

LATITUDE WORKSHEET 1


90°
D
90°
75°
75°
60°
60°
45°
E
45°
30°
B
H
30°
15°
A
15°
0°
0°
15°
F
15°
30°
30°
45°
C
45°
60°
I
60°
75°
G
75°
90°
90°

1. State the position of the letters in latitude degrees north (N) or south (S) of the equator.

A. ______________

B. ______________

C. ______________

D. ______________

E. ______________

F. ______________

G. ______________

H. ______________

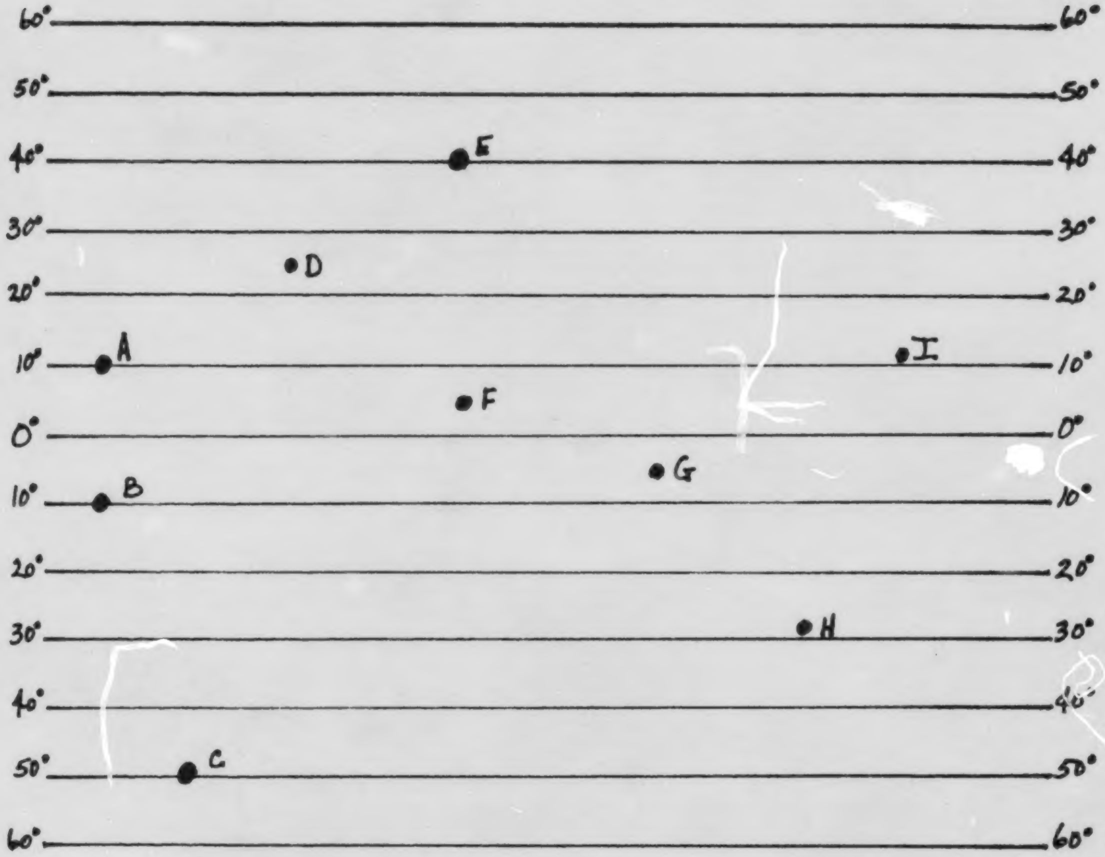
I. ______________

2. Locate the following and draw a big dot anywhere along the latitudes given below. Write the letter on your dot.

J. 90°S
K. 30°S
L. 60°N
M. 75°N
N. Equator
O. 90°S
P. 30°N
Q. 15°S
R. 45°S

UNIT I: APPENDIX D

LATITUDE WORKSHEET 2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50°
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20°
10°
0°
10°
20°
30°
40°
50°
60°
A
B
C
D
E
F
G
H
I

1. State the position of the letters in latitude degrees north (N) or south (S) of the equator.

A. ____________ D. ____________ G. ____________

B. ____________ E. ____________ H. ____________

C. ____________ F. ____________ I. ____________

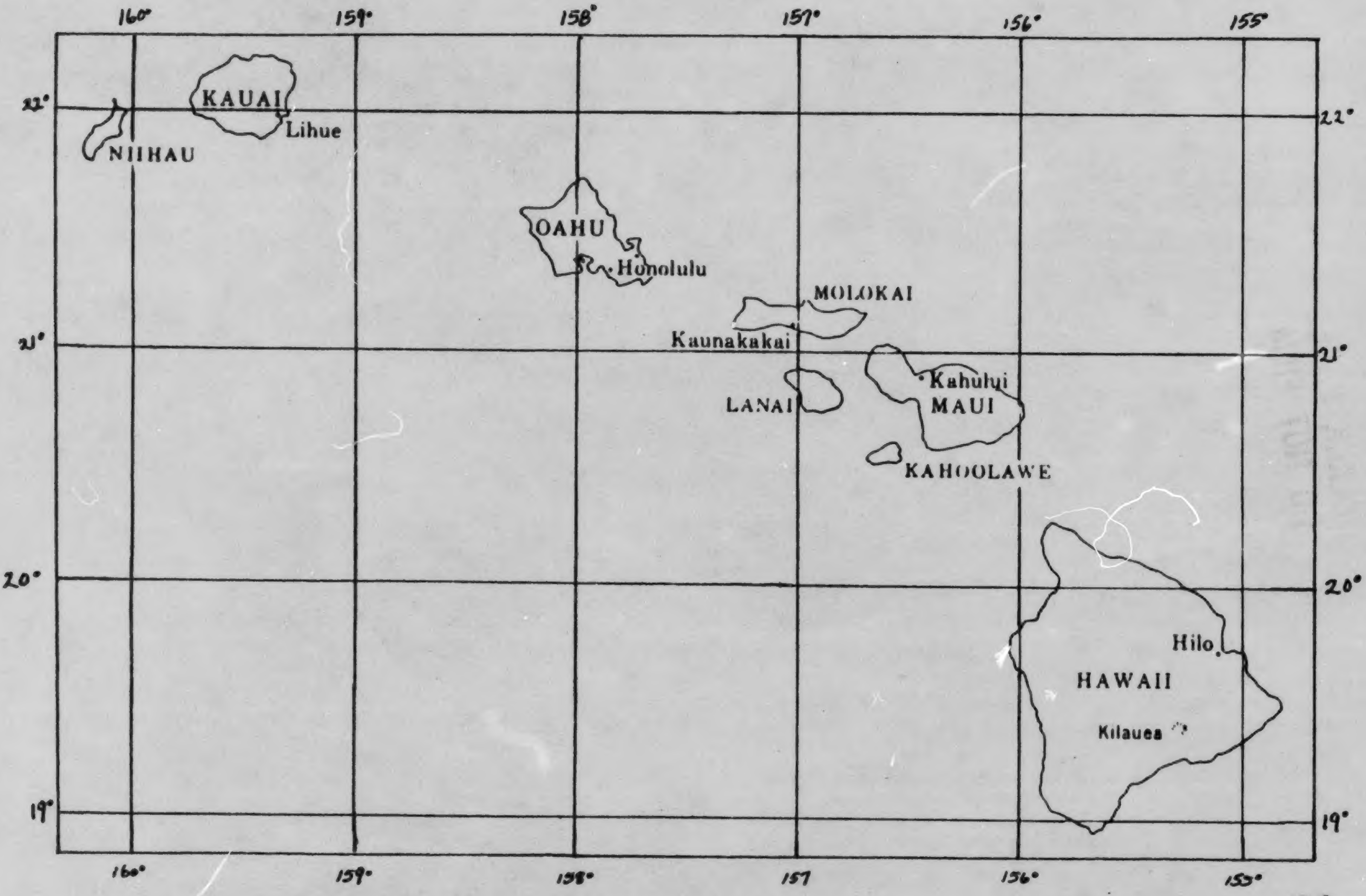
2. Locate the following and draw a big dot anywhere along the latitudes given below. Write the letter by your dot.

J. 20°S	M. 25°S	P. 30°N
K. 60°N	N. 33°N	Q. 18°N
L. 55°N	O. 31°S	R. 60°S

31

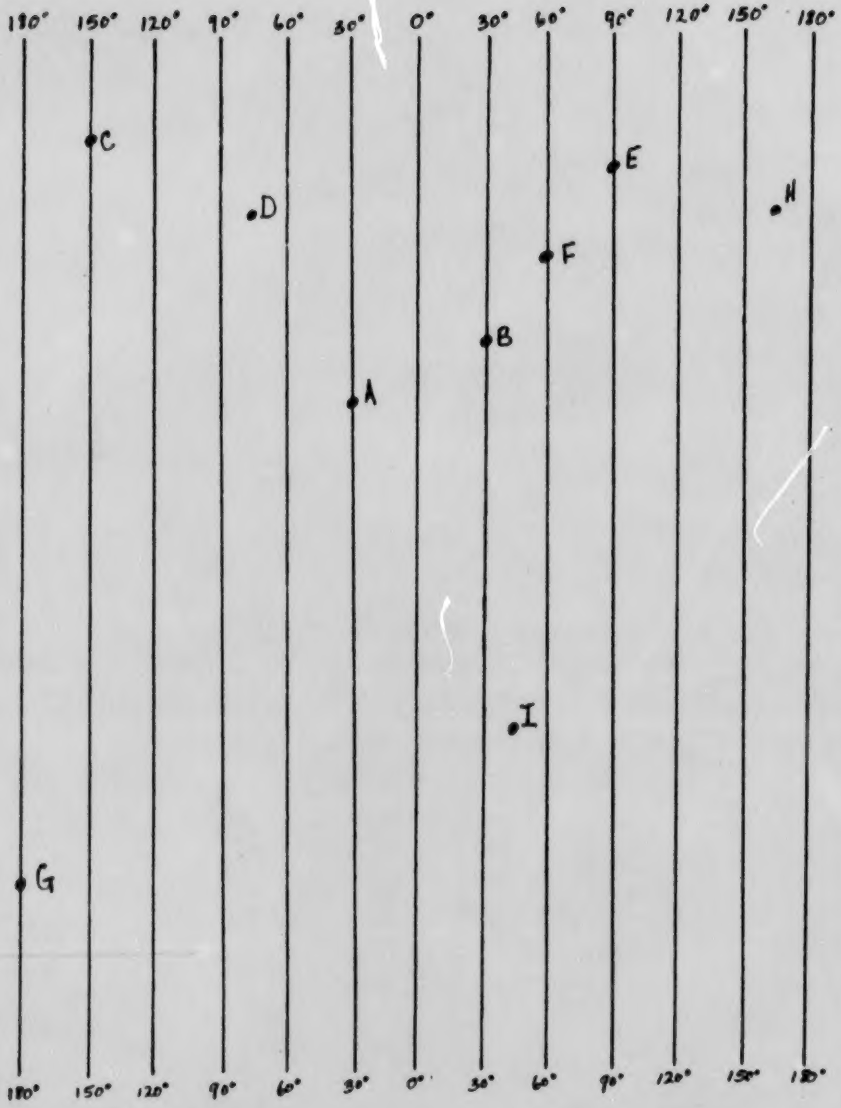
UNIT I: APPENDIX E

HAWAIIAN ISLANDS


160°
159°
158°
157°
156°
155°
22°
21°
20°
19°
KAUAI
Lihue
NIIHAU
OAHU
Honolulu
MOLOKAI
Kaunakakai
LANAI
Kahului
MAUI
KAHOOLAWE
Hilo
HAWAII
Kilauea

UNIT I: APPENDIX F

LONGITUDE


180° 150° 120° 90° 60° 30° 0° 30° 60° 90° 120° 150° 180°
C
D
E
H
F
B
A
I
G
180° 150° 120° 90° 60° 30° 0° 30° 60° 90° 120° 150° 180°

1. State the position of the letters in longitude east (E) or west (W) of the Prime Meridian.

A. ____________ D. ____________ G. ____________

B. ____________ E. ____________ H. ____________

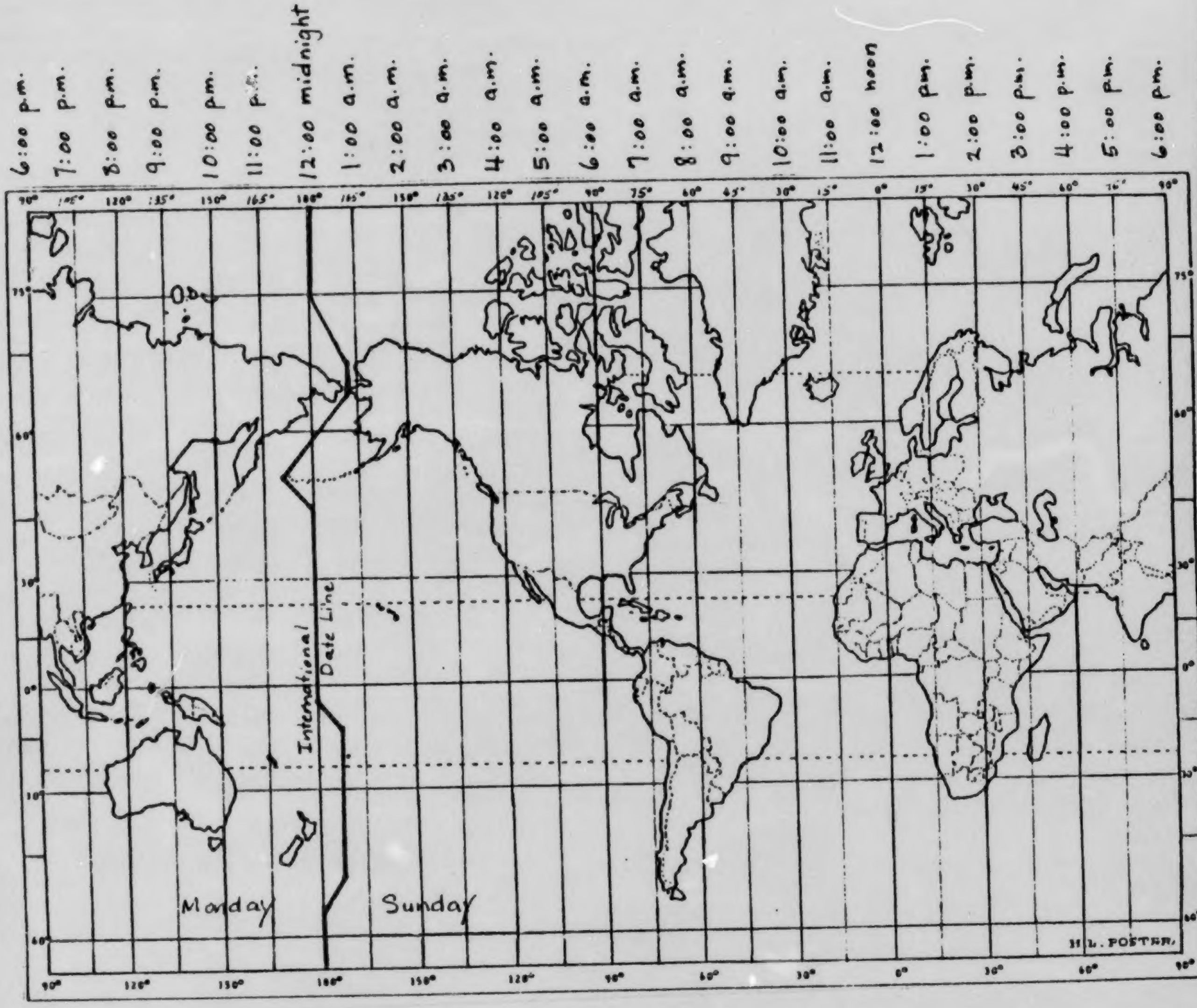
C. ____________ F. ____________ I. ____________

2. Locate the following and draw a big dot anywhere along the longitudes given below. Write the letter by your dot.

J. 90°W
K. 15°W
L. 120°E
M. 120°W
N. 135°W
O. 75°E
P. 2°E
Q. 61°E
R. 100°W

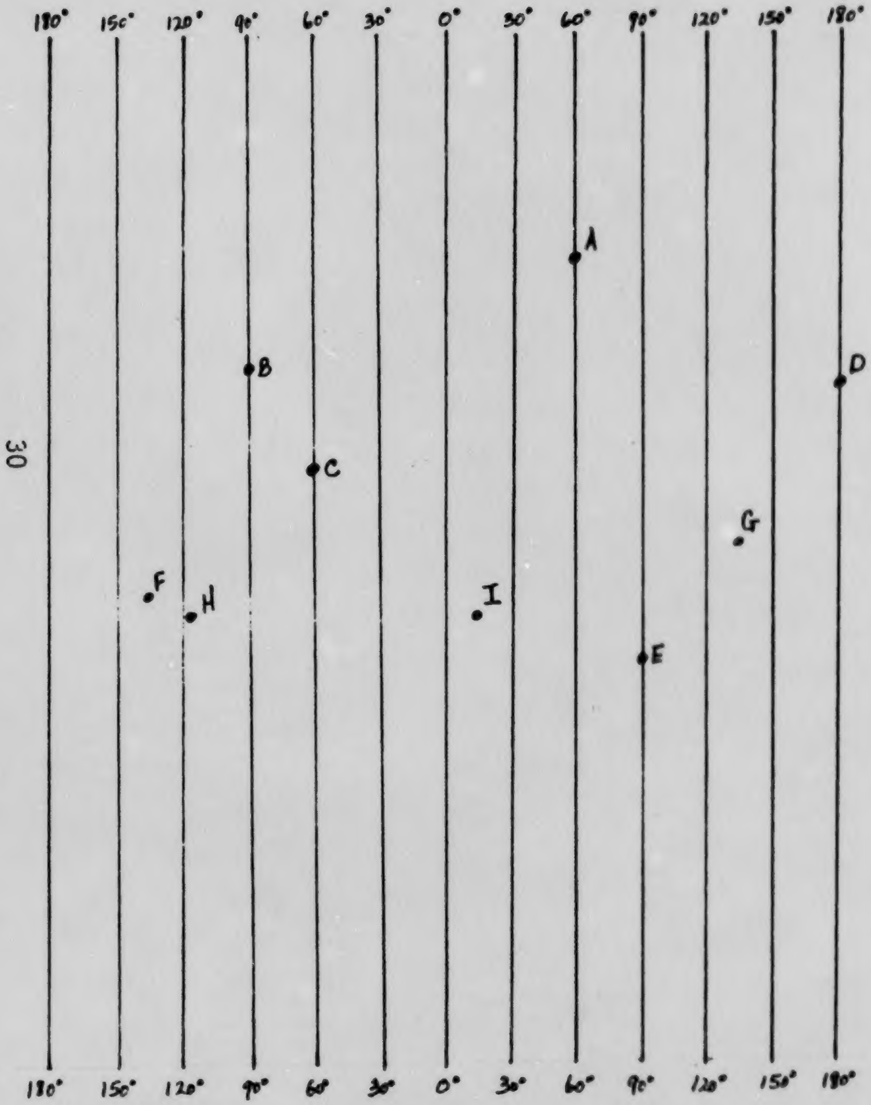
UNIT I: APPENDIX G

TIME


6:00 p.m.
7:00 p.m.
8:00 p.m.
9:00 p.m.
10:00 p.m.
11:00 p.m.
12:00 midnight
1:00 a.m.
2:00 a.m.
3:00 a.m.
4:00 a.m.
5:00 a.m.
6:00 a.m.
7:00 a.m.
8:00 a.m.
9:00 a.m.
10:00 a.m.
11:00 a.m.
12:00 noon
1:00 p.m.
2:00 p.m.
3:00 p.m.
4:00 p.m.
5:00 p.m.
6:00 p.m.
90°
105°
120°
135°
150°
165°
180°
165°
150°
135°
120°
105°
90°
75°
60°
45°
30°
15°
0°
15°
30°
45°
60°
75°
90°
International Date Line
Monday
Sunday
H.L. POSTER.

UNIT I: APPENDIX H

LONGITUDE WORKSHEET


180°
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0°
30°
60°
90°
120°
150°
180°
A
B
C
D
E
F
G
H
I

1. Write Prime Meridian and International Date Line on the correct longitude lines.

2. State the position of the letters in longitude degrees east or west of the Prime Meridian.

A. ________ D. ________ G. ________

B. ________ E. ________ H. ________

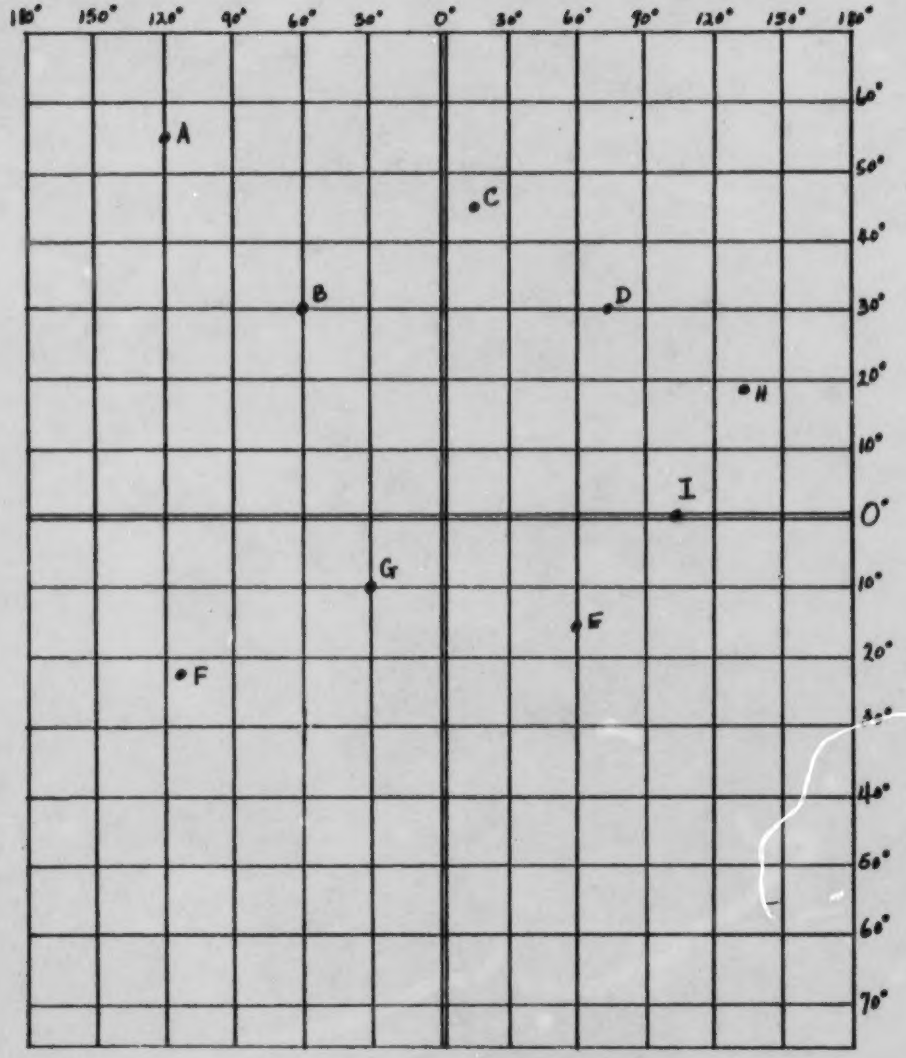
C. ________ F. ________ I. ________

3. Draw dots anywhere along the longitude given below. Write the letter on your dot.

J. 150°W K. 40°W L. 15°W M. 175°E

UNIT I: APPENDIX I

Grid Worksheet 1


180°
150°
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90°
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0°
30°
60°
90°
120°
150°
180°
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50°
40°
30°
20°
10°
0°
10°
20°
30°
40°
50°
60°
70°
A
B
C
D
E
F
G
H
I

1. State the position of the letters in latitude degrees north or south of the equator and longitude degrees east or west of the Prime Meridian.

	LATITUDE	LONGITUDE
A.		
B.		
C.		
D.		
E.		
F.		
G.		
H.		
I.		

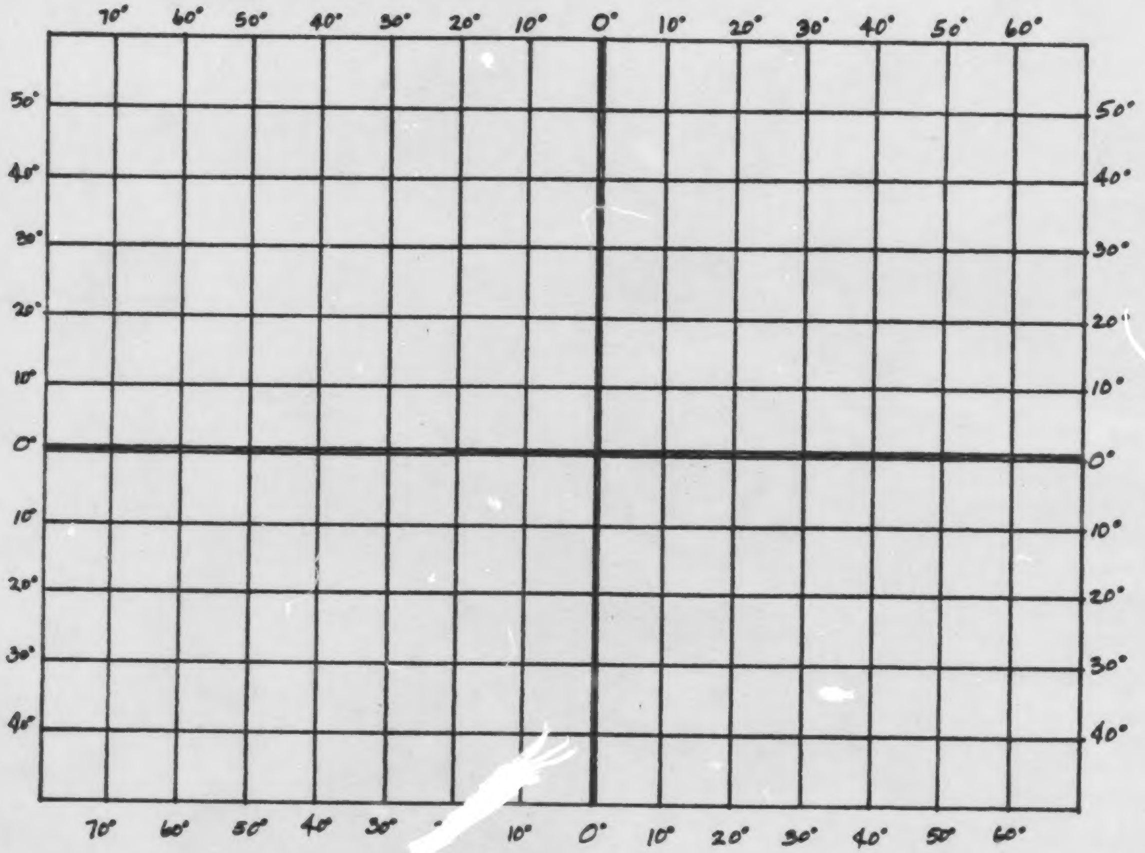
2. Locate the following and put a big dot in the correct latitude and longitude. Write the name of the letter on the dot.

J. 65°N, 30°E
K. 50°S, 60°W
L. 35°S, 45°E
M. 10°N, 150°W
N. 5°S, 135°E
O. 20°N, 10°W

UNIT I: APPENDIX J

LATITUDE AND LONGITUDE

Grid Worksheet 2


70° 60° 50° 40° 30° 20° 10° 0° 10° 20° 30° 40° 50° 60°
50° 40° 30° 20° 10° 0° 10° 20° 30° 40°
50° 40° 30° 20° 10° 0° 10° 20° 30° 40°
70° 60° 50° 40° 30° 10° 0° 10° 20° 30° 40° 50° 60°

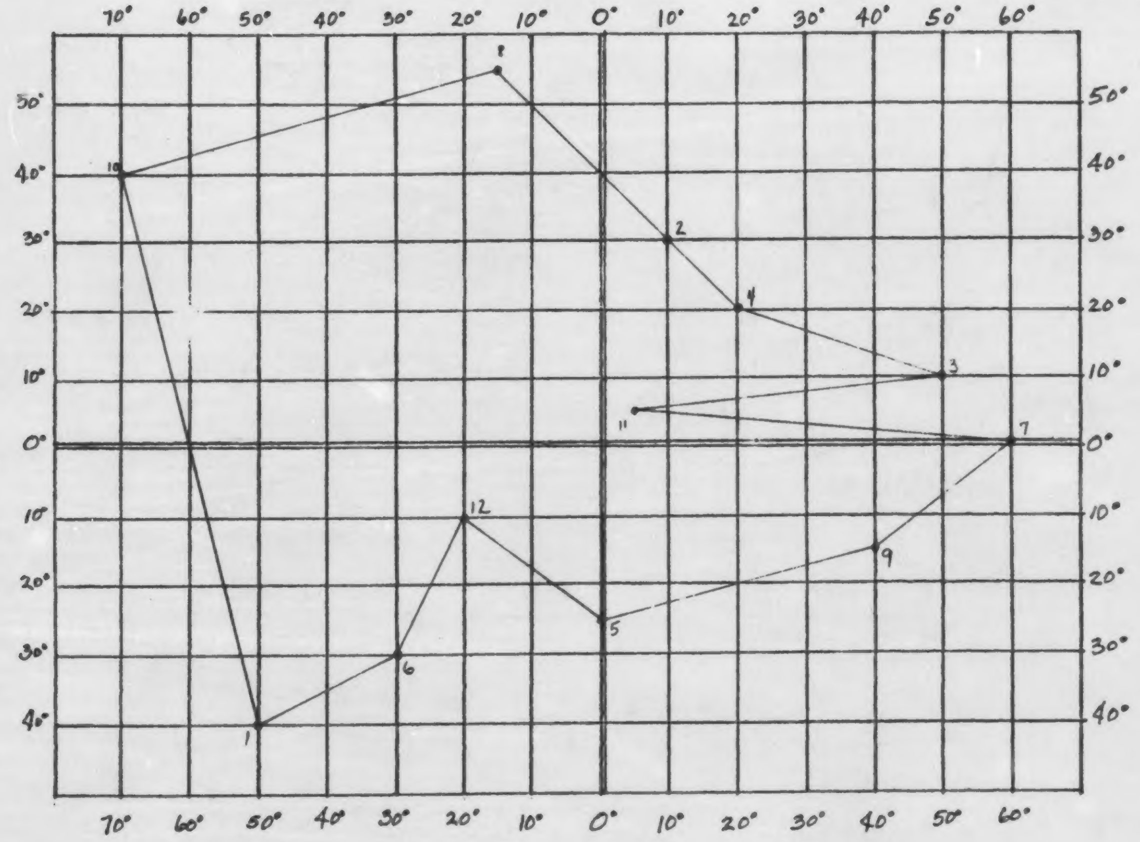
DIRECTIONS: Find the following points. Then connect all the points from left to right with straight lines connecting each of the points.

1. 40°S, 50°W
2. 30°N, 10°E
3. 10°N, 50°E
4. 20°N, 20°E
5. 25°S, 0° Longitude
6. 30°S, 30°W
7. 0° Latitude, 60°E
8. 55°N, 15°W
9. 15°S, 40°E
10. 40°N, 70°W
11. 5°N, 5°E
12. 10°S, 20°W

UNIT I: APPENDIX J

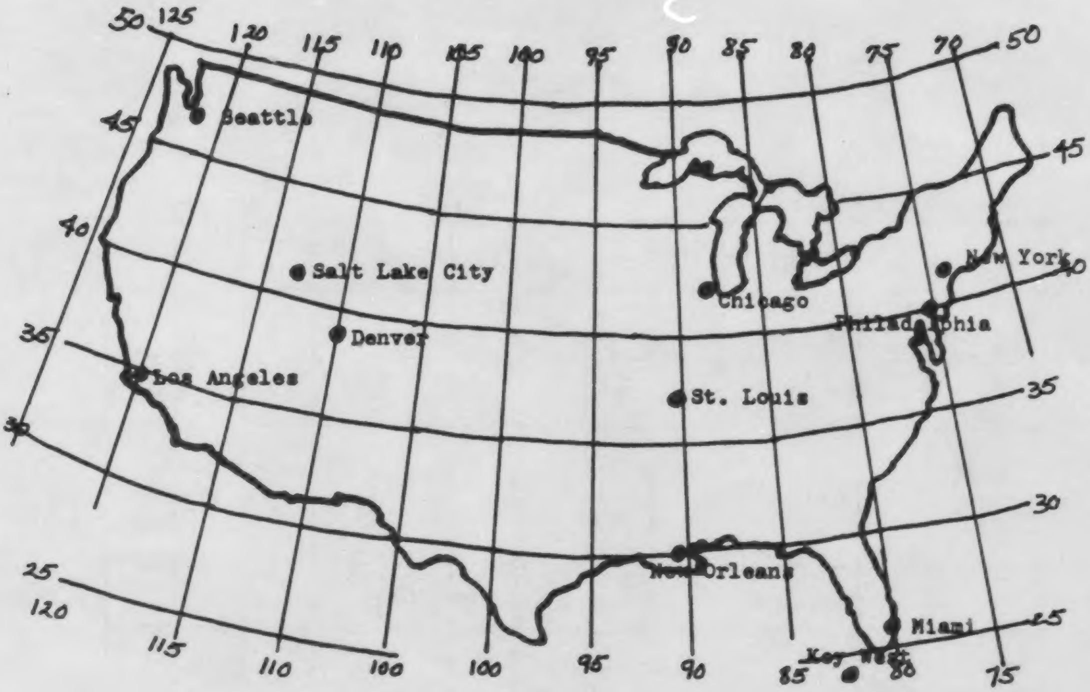
LATITUDE AND LONGITUDE

Answer Sheet - Grid Worksheet 2



UNIT I: APPENDIX K

LOCATION OF IMPORTANT CITIES


50
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75
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45
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40
40
35
35
30
30
25
25
120
115
110
100
100
95
90
85
80
75
Seattle
Salt Lake City
Denver
Los Angeles
Chicago
New York
Philadelphia
St. Louis
New Orleans
Miami
Key West

Find the cities listed below. Give the latitude and longitude reading of the nearest parallels and meridians of each city.

1. Key West is near _____N. and near _____W.
2. St. Louis is near _____N. and near _____W.
3. New Orleans is near _____N. and near _____W.
4. Chicago is north of _____N. and east of _____W.
5. Philadelphia is near _____N. and near _____W.
6. Los Angeles is south of _____N. and east of _____W.
7. Seattle is north of 45 N. and east of _____W.
8. Miami is north of _____N. and near _____W.
9. Denver is south of _____N. and near _____W.
10. New York is north of _____N. and east of _____W.
11. Salt Lake City is north of _____N. and near _____W.

UNIT I: APPENDIX L

WHICH COUNTRY AM I?

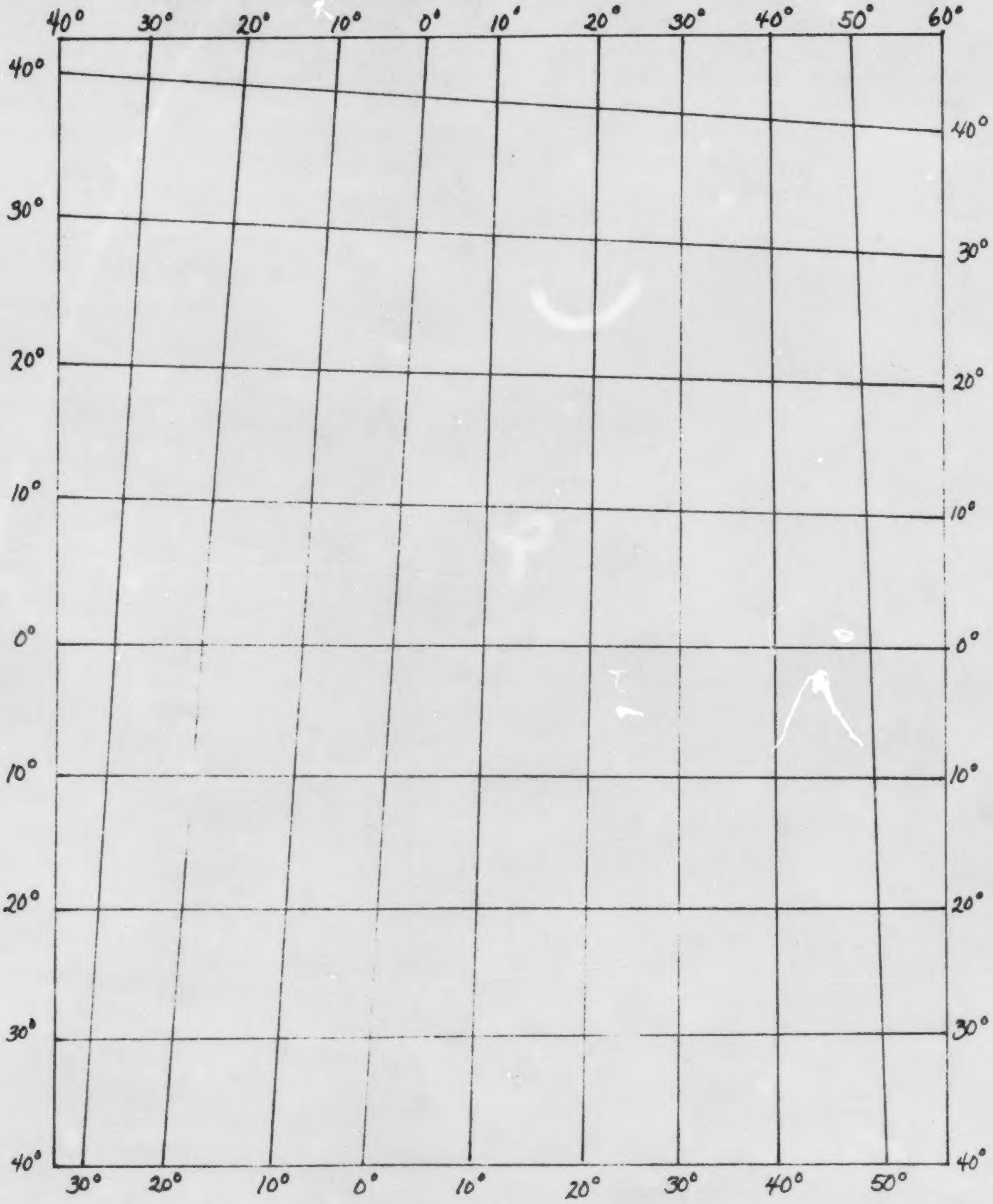
On the following sheet of paper, find the latitude and longitude in the order in which they are given and place a dot and its number at the location of each. When you have completed the dots, connect them by drawing straight lines between them. The resulting figure should be familiar. Write its name across the figure drawn.

1. 33°S - 20°E
2. 30°S - 18°E
3. 20°S - 13°E
4. 16°S - 10°E
5. 10°S - 12°E
6. 2°S - 7°E
7. 4°N - 8°E
8. 6°N - 2°W
9. 4°N - 18°W
10. 12°N - 28°W
11. 22°N - 27°W
12. 28°N - 17°W
13. 31°N - 15°W
14. 34°N - 9°W
15. 35°N - 0°
16. 31°N - 8°E
17. 28°N - 19°E
18. 30°N - 20°E
19. 29°N - 34°E
20. 15°N - 45°E
21. 13°N - 50°E
22. 11°N - 51°E
23. 10°N - 59°E
24. 6°N - 57°E
25. 5°S - 45°E
26. 15°S - 45°E
27. 21°S - 38°E
28. 23°S - 38°E
29. 25°S - 34°E
30. 31°S - 31°E

UNIT I: APPENDIX L

WHICH COUNTRY AM I?

Azimuthal Equal Area Projection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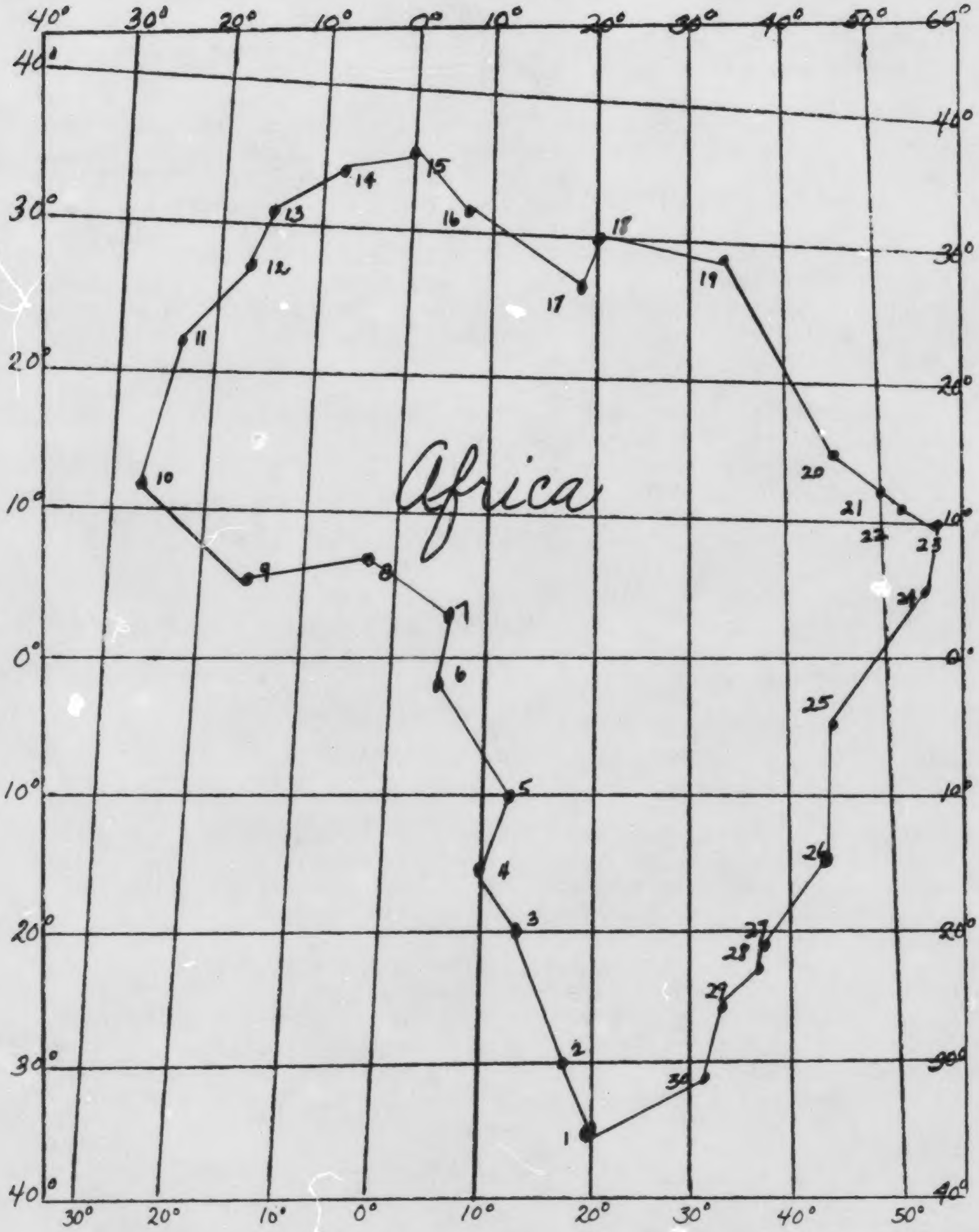
50°

45

UNIT I: APPENDIX L

Answer Sheet: WHICH COUNTRY AM I?



40°
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0°
10°
20°
30°
40°
50°
60°
Africa
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2
3
4
5
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10
11
12
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14
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18
19
20
21
22
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29
30

UNIT I: APPENDIX M

THE PACIFIC AREA

The Pacific Ocean is the largest and deepest ocean on earth. It can hold all of the water and land above sea level and has space to spare. It takes up nearly one-third of the surface of the earth.

In 1513 the Spanish explorer, Vasco Nunez de Balboa, recognized the Pacific as a great unknown (to westerners) sea when he crossed the isthmus of Panama. Ferdinand Magellan, the Portuguese explorer, decided that a western route to Asia could be found and planned to sail across the tip of South America, and on to Asia. When he crossed the ocean in 1520-21, he named it the Pacific, meaning "peaceful." Captain James Cook of Britain explored more of the Pacific than any other person. He was searching for a northwest passage from Europe to Asia. He produced the first reliable map of the South Pacific. He was also the first westerner to see many of the Pacific islands, including Hawai'i.

The Pacific holds more than 30,000 islands, most of which are located in the southern Pacific. Geographers divide the islands into three groups. This division is based partly on the kinds of people who live there and partly on the types of islands. The three groups are:

1) Polynesia - many islands
2) Micronesia - small islands
3) Melanesia - literally means the black islands, but islands of the black people is more accurate

The boundaries of the three areas are:

Polynesia - east of the International Date Line
Micronesia - west of the Date Line, north of the equator
Melanesia - west of the Date Line, south of the equator

Melanesia stretches from New Guinea to the islands of the Fiji group. Most of the islands in Melanesia have a hot and wet climate with a little farming land. Although most Melanesians have Negroid features, their speech and customs differ widely from island to island.

Micronesia includes the Marshall, Caroline and Mariana islands. Micronesia has a tropical climate with temperatures that average from 70°F to 80°F. The people in eastern Micronesia resemble the Polynesians while those in western Micronesia have more Mongoloid features. Micronesia, which means "little islands," are mostly low coral atolls with some high volcanic islands. The combined total area of the 2,400 islands have a total area about equal to Maui and Moloka'i combined.

Polynesia, which means "many islands," forms a triangle bounded by Hawai'i, Easter Island, and New Zealand. All of the islands in Polynesia have similar cultures and ways of life.

There are various types of islands in the Pacific, most of which can be generally divided into two types: low and high. Each provides its own environmental factors which has an effect on how people live.

The smallest of these are the low, dry, sandy islets which have no people living on them. There is no water and food resources which would make it very difficult for people to live there without outside support.

A little easier to live on are the atolls. These are low, sandy islets which enclose a lagoon that supplies a variety of protein food. The main problem with living on an atoll is the scarcity of water. The ground water is very brackish. In dry regions, the sandy soil limits the kinds of vegetables that can be grown.

There are several kinds of "high" islands in the Pacific. One is the raised limestone islands. While living conditions are better on these islands than on atolls, living is still not easy. Rainwater sinks into the porous ground, almost to sea level and people must catch rain water or use small catchments in limestone caves near sea level to get their drinking water. The soil is not too fertile and isn't conducive for farming.

Another kind of "high" islands is of volcanic origin. The soil is fertile, surface water is plentiful (on windward slopes), and ground water is available in many areas.

Yet another type of "high" islands is composed of ancient rocks, like the islands in Melanesia. Several thousands of years ago, the land was more continuous than it is today and provided a way for people and animals to migrate from Asia into the Pacific.

Most of the islands in the Pacific lie between the Tropic of Cancer and the Tropic of Capricorn. This area receives about the same amount of solar energy throughout the year and so have about the same average temperature throughout the seasons. The ocean helps to keep the temperature even, warming the islands at night and cooling them during the day. The tradewinds affect the islands by bringing warm air. These are prevailing winds that blow from the northeast or southeast from the tropics toward the Equator. The winds also bring rain which usually falls on the east coasts of the islands. Generally, high islands receive more rainfall than flat islands.

Once in a while, typhoons (called hurricanes in the Atlantic) hit the western part of the Pacific. They generally move in the same direction as the ocean currents.

Sources:

Aspects of Hawaiian Life and Environment. Honolulu: The Kamehameha Schools Press, 1971, pp. 1-5.
Danzer, Gerald A. and Albert J. Larson, Land and People A World Geography. Glenview: Scott, Foresman and Company, 1979, pp. 571-576.
The World Book Encyclopedia, Volume 15. Chicago: Field Enterprises Educational Corporation, 1968, pp. 6-11.

UNIT I: APPENDIX M

WORKSHEET

1. The Pacific is the largest and deepest ocean. Give supporting facts:

2.

Explorers	Purpose of Voyage	Results of Voyage

3. What facts can you state about the islands in the Pacific?

   a.

   b.

4. Where do the island groups belong?

5. Draw the boundaries of Polynesia, using Easter Island, Hawai'i and New Zealand as the boundaries.

6.

	Melanesia	Micronesia	Polynesia
Meaning:			
People			
Climate			
Other			

7.

Island	Resources for Living	Problems for Living
low, dry sandy islets		
atolls		
raised limestone		
volcanic		
ancient rock		

8. Where are most of the islands located?

9. Causes ______________________________ effect: same average temperature throughout the year

____

____

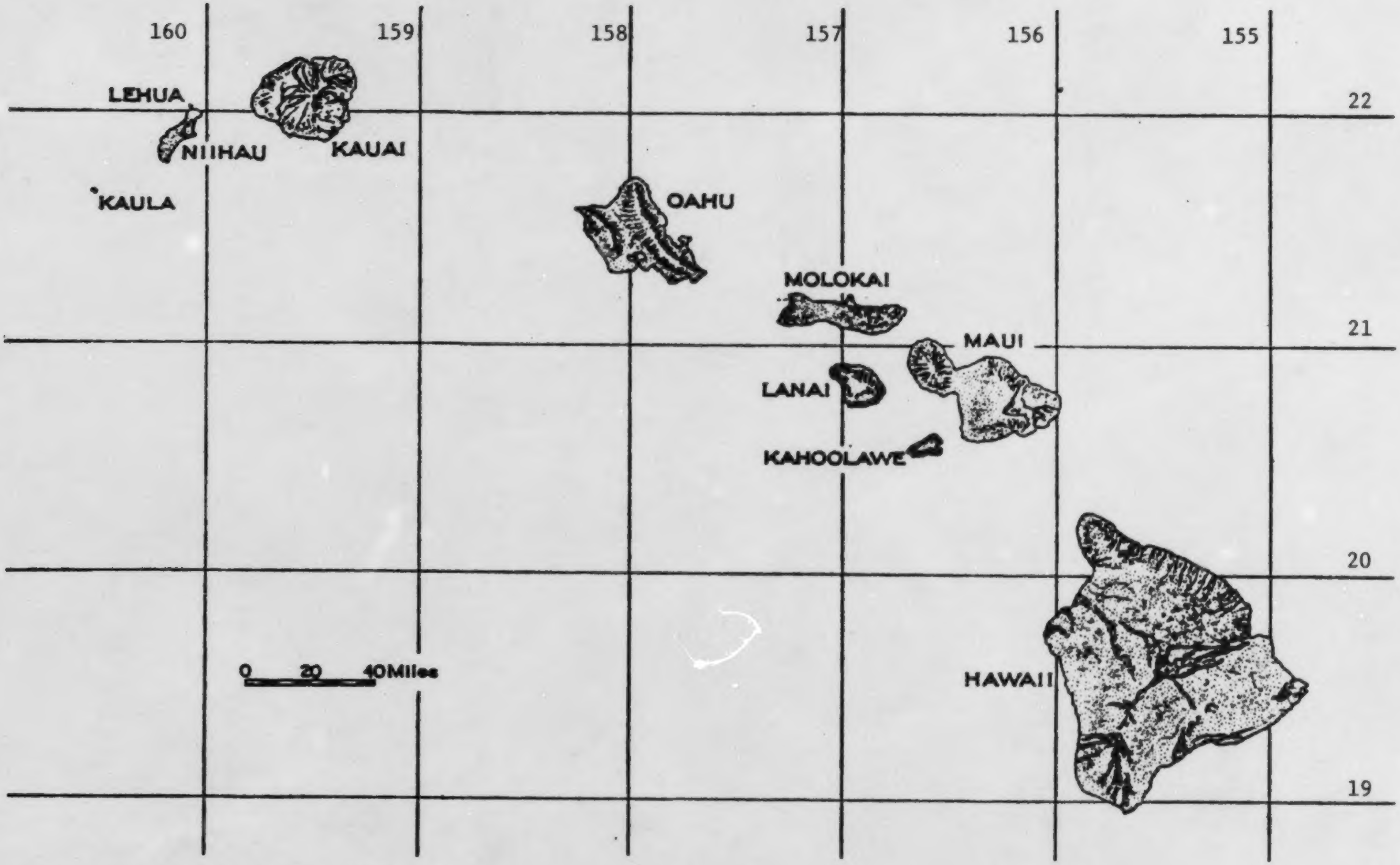
____

____

10. What parts of nature affect the islands in the Pacific? How?

UNIT I: APPENDIX N

MAP 1


160
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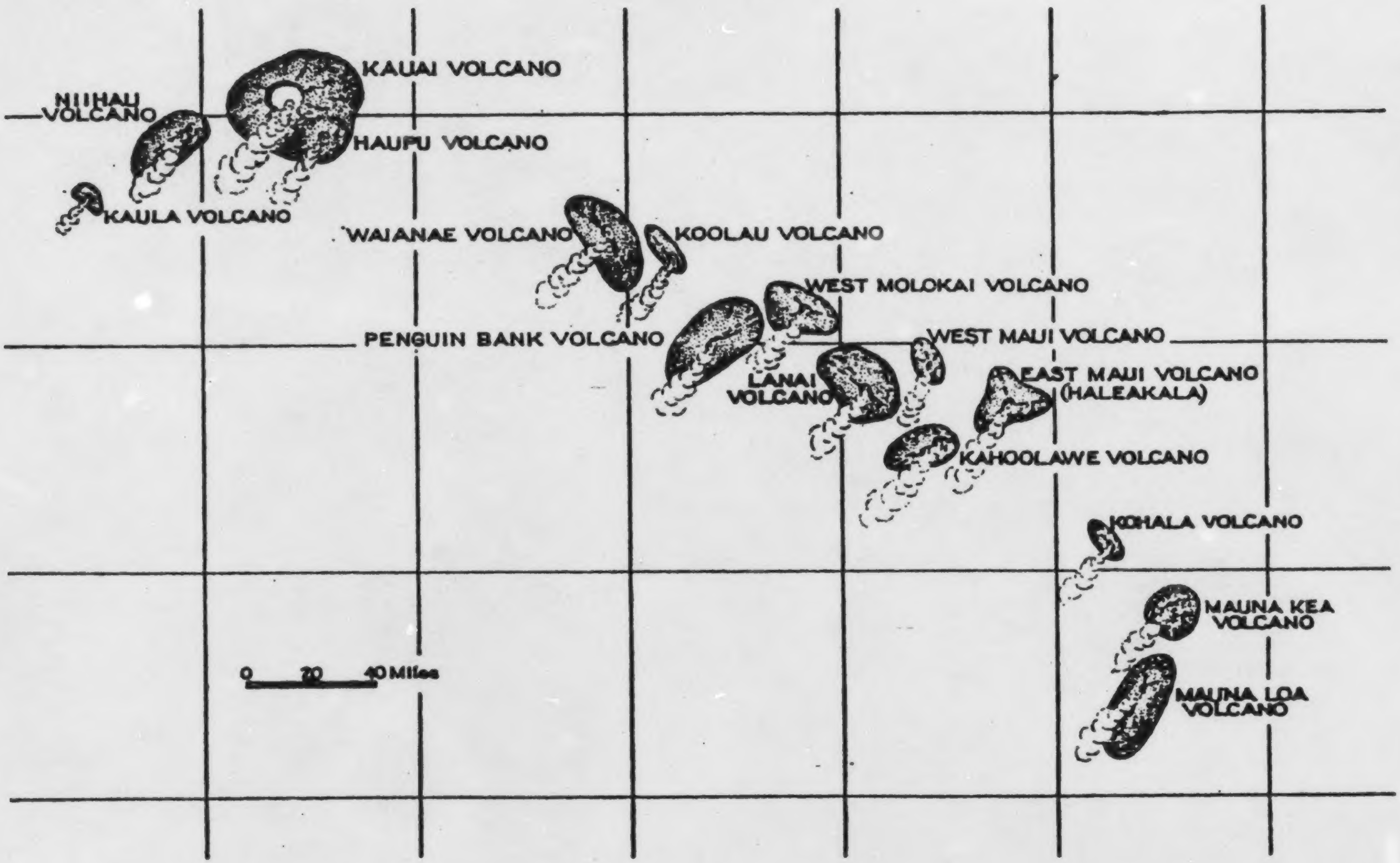
NIIHAU
KAUAI
KAULA
OAHU
MOLOKAI
MAUI
LANAI
KAHOOLAWE
HAWAII
0 20 40Miles

NDEA Geography Institute, 1977.

UNIT I: APPENDIX N

MAP 2

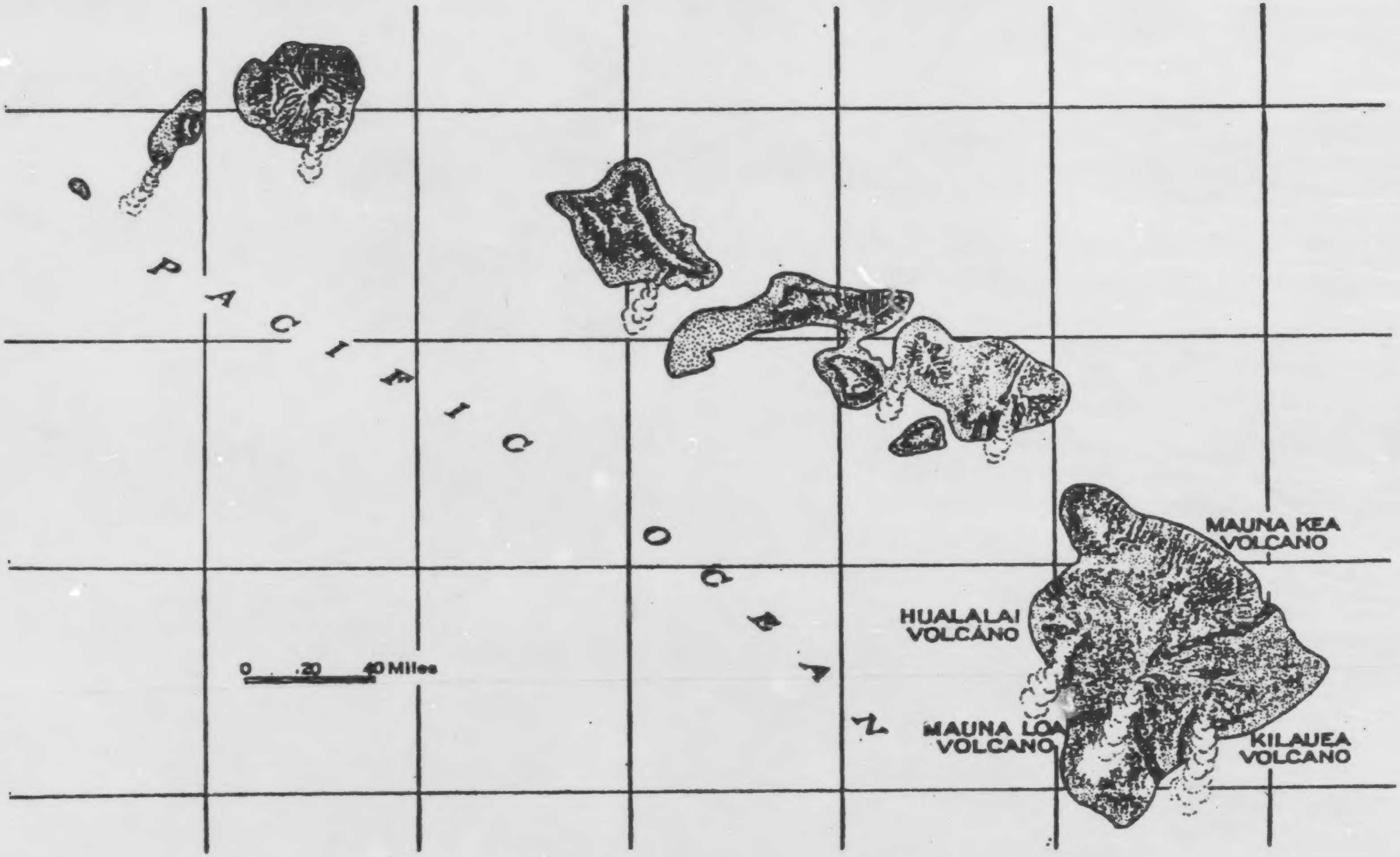
43


KAUAI VOLCANO
NIIHAU VOLCANO
HAUPU VOLCANO
KAULA VOLCANO
WAIANAE VOLCANO
KOOLAU VOLCANO
WEST MOLOKAI VOLCANO
PENGUIN BANK VOLCANO
WEST MAUI VOLCANO
LANAI VOLCANO
EAST MAUI VOLCANO (HALEAKALA)
KAHOOLAWE VOLCANO
KOHALA VOLCANO
MAUNA KEA VOLCANO
MAUNA LOA VOLCANO
0 20 40 Miles

NDEA Geography Institute, 1977.

UNIT I: APPENDIX N

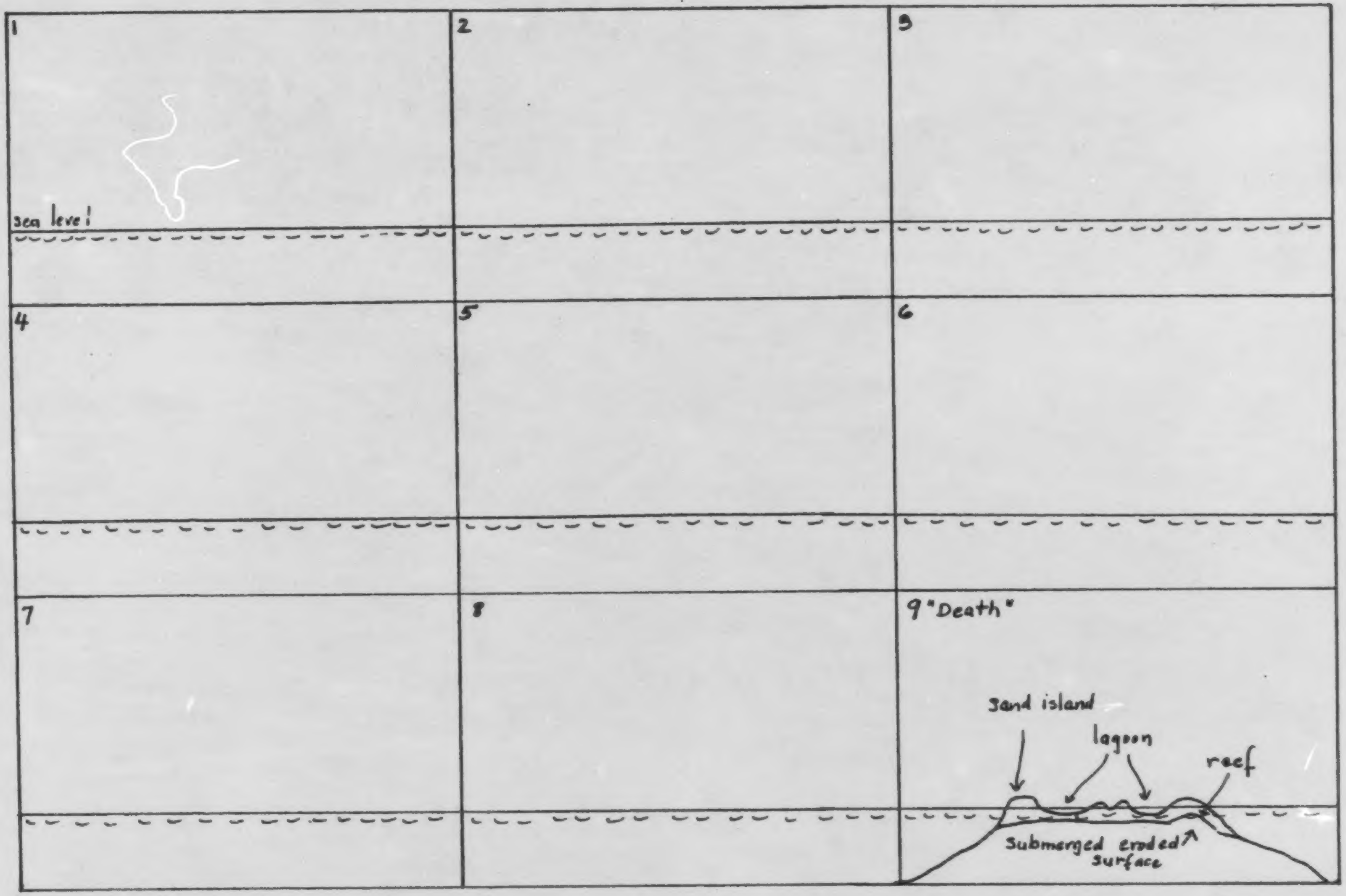
MAP 3


PACIFIC
OCEAN
MAUNA KEA VOLCANO
HUALALAI VOLCANO
MAUNA LOA VOLCANO
KILAUEA VOLCANO
0 20 40 Miles

NDEA Geography Institute, 1977.

UNIT I: APPENDIX O

WORKSHEET: LIFE HISTORY OF A TYPICAL MID-PACIFIC ISLAND


1
sea level
2
3
4
5
6
7
8
9 "Death"
Sand island
lagoon
reef
Submerged eroded surface

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UNIT II: BACKGROUND OF EARLY HAWAI'I

Overview

The ancestors of the Polynesians probably migrated into Polynesia from Southeast Asia. Archeologists, linguists, and biologists are continuing to search for more evidence about the origin and movements of the Polynesians.

The immigrants to Hawai'i, including the Polynesians, brought with them their traditions, customs, beliefs and values which still influence life in Hawai'i today.

Life in early Hawai'i was dominated by the kapu system. It was the most powerful influence on the Hawaiians and was intertwined with every aspect of life.

The arrival of Captain Cook and other Westerners began a process which brought about the collapse of the traditional social and economic relationships of early Hawai'i.

This unit examines the factors that cause people to migrate, explores the Hawaiian kapu system and explains its influence on the daily lives of the Hawaiians, and analyzes the impact of the Westerners on Hawaiian society.

UNIT II: BACKGROUND OF EARLY HAWAI'I

Generalizations

1. The immigrants to Hawai'i, the early Hawaiians as well as the later ethnic groups, probably came to Hawai'i for economic, political, or social reasons and brought with them their traditions, customs, beliefs, and values which still influence Hawai'i today.

2. The ancestors of the Polynesians probably migrated from Southeast Asia. Archeologists, linguists, and biologists are continuing to search for more evidence about the origin and movements of the Polynesians.

3. The Polynesian navigators used non-instrument aids, such as the stars, ocean swells, currents, clouds, sun, and birds to guide them across the vast ocean.

4. Culture is the sum total of what people believe, feel, do and have. Each concept of Hawaiian culture, such as the family, economy, social relationships, environment, government and religion are interrelated with all other concepts.

5. Life in early Hawai'i was dominated by the kapu system which was a social, political, economic, and religious system. It was the most powerful influence on the Hawaiians and was intertwined with every aspect of life. Failure to conform led to dire consequences.

6. The basic social structure in early Hawai'i was the 'ohana which was an extended family system in which members shared goods and services to meet their needs. It was in this unit that children learned the rules (kapu) of their society, the roles they were expected to perform and the important 'ohana concepts.

7. The early Hawaiians were interdependent within the ahupua'a, a unit of land division, for the satisfaction of needs.

8. The arrival of Cook and other westerners began a process which brought about the collapse of the traditional societal and economic relationships of early Hawai'i.

Concepts

1. Migration

2. Change

3. Culture Contact

Objectives

1. Explain the factors that cause people to migrate.
2. Analyze and explain the theories of Polynesian origin and migration.
3. Explain how the Polynesians used non-instrument aids to help them navigate across the ocean.
4. Examine and describe the interrelationship of the major Hawaiian culture concepts.
5. Examine the traditional Hawaiian kapu system and explain its influence on the daily lives of the early Hawaiians.
6. Compare the political, economic, and social class system of traditional and contemporary Hawai'i.
7. Describe and explain the impact of the arrival of westerners to early Hawaiian society.
8. Gather data from various sources.
9. State hypotheses about causes of a problem.
10. Analyze the reasons for difficulties in acceptance of cultural practices that differ from one's own.

LESSON I: ORIGIN AND MIGRATION

Generalizations

1. The immigrants to Hawai'i, the early Hawaiians as well as the later ethnic groups, probably came to Hawai'i for economic, political, or social reasons and brought with them their traditions, customs, beliefs, and values which still influence Hawai'i today.

2. There are some theories about the origin and migration of people into Polynesia. One theory is that the ancestors of the Polynesians migrated from Southeast Asia into the Polynesian islands. Another theory is that the Polynesians came from Central or South America.

3. The Polynesian navigators used non-instrument aids, such as the stars, ocean swells, currents, clouds, sun, and birds to guide them across the vast ocean.

4. Various groups of people from different parts of the world have settled in Hawai'i and have changed and contributed to life in Hawai'i.

Concepts

1. Migration

2. Change

Objectives

1. Explain the factors that cause people to migrate: economic, political, social, religious.

2. Analyze and explain the theories of Polynesian origin and migration.

3. Describe how the Polynesians used non-instrument aids to help them navigate across the ocean.

4. Explain how the Polynesians who settled in the islands changed the environment of Hawai'i.

5. Formulate hypotheses and draw inferences from information given.

Vocabulary Word to Know

Migration: The act of leaving one place to settle in another

Introductory Activity

Develop students' interest in this lesson by having them respond to the following hypothetical situation. Students' knowledge of migration can also be assessed through a discussion.

Let's suppose that you are seventh graders on the planet Columbia which is located in a galaxy far away from Earth. The planet is very similar to Earth, with hot, cold and temperate regions. However, only the comfortable regions of Columbia are inhabited.

You were all born on Columbia and have only seen pictures of Earth. Your great grandparents were the pioneers who were the first Earthpeople to settle on this new planet. Fortunately, Columbia was not inhabited by any people and so the settlers were able to turn their full attention to the problem of surviving in a strange place.

In small groups or as a whole class, discuss the following: Your great grandparents were able to transport the things they considered essential for life on a new planet. What do you suppose they brought with them?

When appropriate, ask students to explain their answers. Then discuss as a whole class:

a. Did you and your families change the planet? How?

b. Do you suppose the Polynesians who settled in Hawai'i hundreds of years ago changed Hawai'i? Do you suppose they changed Hawai'i in the same way that your ancestors changed Columbia?

c. Did other groups of people, besides the Hawaiians, change Hawai'i? If students do not respond, then ask questions to stimulate their thinking, such as: Did the Chinese immigrants who settled in Hawai'i change life in the islands? What do you suppose they contributed to life in Hawai'i?

In small groups have students discuss the following: Let's suppose you all interviewed your grandparents about the reasons why they left Earth to come to Columbia. What were some of these reasons?

Encourage students to hypothesize and to list anything that seems reasonable. Then have the groups share their reasons. When appropriate, ask students to explain or clarify their answers. Encourage students to share, reminding them that these reasons are their hypotheses or educated guesses and need not be "correct." List their answers on a chart. Remain positive in your interaction with the students.

Then as a whole class, discuss the following:

a. Do you suppose the early Polynesian settlers to Hawai'i may have migrated for the same reasons?

b. Do you suppose your ancestors came to Hawai'i for the same reasons?

Present the following situation: Suppose that hundreds of years from now, a respected University of Columbia professor says that the people did not come from Earth, but from another planet. Would you believe him? How can someone prove that the people of Columbia really did come from Earth?

Help students to summarize the discussion. Then ask them to discuss with their parents the reasons why their ancestors migrated and settled in Hawai'i.

Developmental Activities

1. Origins of Polynesians

   a. Make a transparency of a world map. See "Unit I: Appendix A" at the end of the previous unit. Flash the transparency on a screen and ask students: Where did your ancestors come from? As students respond, have them indicate the countries on the transparency. Students may wish to look at a wall map to locate countries.

   Then ask students how they know their information is accurate. List their responses on the board. If students do not respond, ask questions to stimulate their thinking.

   e.g., 1) Do you think the kind of clothes your ancestors had would tell you their origin?

   2) Do you think the foods they ate would tell you where they came from?

   Help students to summarize the discussion. Then focus students' attention on the next activity by informing them that they will be taking a look at the origin of the Polynesians. Refer students to the list they generated, and ask if they think scientists study the origin of the same items to identify the origin of Polynesians.

   b. Have students do the lesson in Department of Education/Hawai'i Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo, Module 1, Lesson 4. In this lesson, students are given information cards about various items and are asked to formulate hypotheses on the origins of the Polynesians.

   Or call students' attention to a map of the world with Hawai'i in the center. Tell students that thousands of years ago, Polynesia was uninhabited and that people migrated to the islands over a long period of time. Have students hypothesize the possible origins of the Polynesians and their migratory routes into Polynesia and finally, to Hawai'i. Plot students' hypotheses on a transparency of the world.

To help students hypothesize, give them the following information. Inform them that the Hawaiian names are given in parentheses.

PLANT	PROBABLE PLACE OF ORIGIN	ORIGINAL NAME(S)
taro (kalo)	Ceylon	taloes
sweet potato ('uala)	South America	kumar, kumala, umala
breadfruit ('ulu)	Malaysia	kulur
banana (mai'a)	Malaysia	
coconut (niu)	Malaysia	
arrowroot (pia)	Indonesia, Southern Asia	
sugar cane (ko)	Malaysia, Southern Asia	
pandanus (hala)	Malaysia	
bamboo ('ohe)	India, Java	
paper mulberry (wauke)	China Southeast Asia, Indonesia	
gourd (hue, ipu)	Southeast Asia, Indonesia	
tī (kī)		
candlenut (kukui)	Melanesia, Malaysia	

Source: Handy, E.S. Craighill and Elizabeth Green Handy, Native Planters in Old Hawaii, Their Life, Love, and Environment. Bernice P. Bishop Museum Bulletin 233. Honolulu. Bishop Museum Press, 1972.

c. Discuss Thor Heyerdahl's Peru theory of origin and ask if anyone came up with a hypothesis similar to Heyerdahl's. Or have students read Department of Education, et al., Hawai'i Ko Kākou Mau Mo'olelo, Module I, Lesson 5 Reading. This reading is about Heyerdahl's Peru theory of origin and includes criticism of Heyerdahl's theory. Discussion questions are included in the Teacher's Manual.

Discuss Peter Buck's Indonesia theory of origin and ask if anyone came up with a hypothesis similar to Buck's. Also discuss how subsequent students in archeology, linguistics, and ethnobotany have gradually changed this viewpoint. Or have students read Department of Education, et al., Hawai'i Ko Kākou Mau Mo'olelo, Module I, Lesson 6 Reading. This reading includes Buck's theory and how it has changed as more evidence has been uncovered. It explains how archeologists, linguists, and biologists have been able to trace the movements of the early settlers through archeological findings, comparisons of the languages of the people, and through studies of the origins of the plants and animals of Polynesia.

For teacher references, see the following sources:

Aspects of Hawaiian Life and Environment, pp. 139-147. This article includes several theories of the origin of the Polynesians.

Handy, et al., Ancient Hawaiian Civilization, pp. 23-34, 319-320. Peter Buck's theory of Polynesian migration as well as comments on the theory by Dr. Kenneth P. Emory are included.

2. Migration and Settlement in Polynesia

   a. Hand out the map showing the Polynesian settlement pattern. See "Unit II: Appendix A" at the end of this unit for a copy of the map. Have students interpret the map. Ask: What information can you "read" from this map? In which direction did the people migrate?

      Probable order of settlement and approximate dates:

      1. Indo-Malay people arrived in Tonga about 1,500 B.C.
      2. Some of the settlers migrated from Tonga to Samoa.
      3. Some left Western Polynesia about 150 A.D. and reached the Marquesas Islands.
      4. The Society Islands were settled from the Marquesas.
      5. Marquesas Islanders settled on Easter Island (Rapa Nui).
      6. Marquesas voyagers came to Hawai'i, possibly 500 to 750 A.D.
      7. Emigrants from Tahiti sailed to New Zealand and became the Maori.
      8. Tahitians came to Hawai'i, possibly 1,000 to 1,250 A.D.

      Map adapted from Dr. Kenneth Emory's "Settlement Pattern" which was included in a paper delivered at the American Anthropological Association Annual Meeting, November, 1963 at San Francisco, California.

      Dates taken from a paper, "Origin of the Hawaiians" by Dr. Emory, prepared in March, 1959 and brought up-to-date in 1969.

      Source: Mitchell, Donald D., Resource Units in Hawaiian Culture. Honolulu: The Kamehameha Schools, p. 15. Reprinted with permission.

   b. Have students read about the origins and migrations of the Polynesians. Students can compare and share information gathered. The following can be used as sources of information.

      Apple, Tales of Old Hawai'i, pp. 17-19.

      1) Explain the "accidental" and "purposeful" theories of the discovery and settlement of Hawai'i and other Polynesian islands.

      2) What assumptions about Polynesians were made by the Westerners who believed the "accidental" theory?

3) Why are these still theories?

4) Which theory do you think is correct?

Bauer, Hawaii the Aloha State, p. 26.

1) Where did the original Polynesians probably come from? If students name a place, ask: Do we know that for sure?

2) Does the author give any evidence which explains the probable origin of Polynesians?

3) Where did the people of Hawai'i come from? What evidence is there to support this theory?

4) Have students look at the map. Ask: Are there other places from which the original Hawaiians may have come?

5) What other important information is given to help us understand the origin and migration of the Polynesians?

The above questions can also be used with the following:

Potter, et al., Hawaii Our Island State, pp. 9-12.

Wong and Carey, Hawaii's Royal History, pp. 14-15.

3. Migration and Settlement in Hawai'i

Refer students to the map showing the pattern of Polynesian settlement. Have students recall what they already know about migration of Polynesians to Hawai'i: Where did they come from? When did they come? How did they come? Why did they come? What did they bring with them?

Compare students' answers with the earlier discussion in the introductory lesson.

Students may read in the following for additional information or to validate the answers discussed. Students may be divided into groups and given a question to research and share their findings with the class. Encourage students to use their imagination and creativity in sharing their information with the class. Or groups of students may be assigned two or three books as their sources of information and given a chart like the one below to fill in. Teacher and students may work together to design their own chart.

Hawaiian Migration				
Books	Where did they come from?	When	How? Why?	What did they bring?
Author, Title				
Author, Title	Write only additional information.			
Author, Title				

Bauer, Hawaii the Aloha State, pp. 24-33.
Day, Hawaii: Fiftieth Star, pp. 5-6.
Department of Education/Hawai'i Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo, Module III, Lesson 2 readings.
Feher, Hawaii: A Pictorial History, pp. 27-35.
Potter, et al., Hawaii Our Island State, pp. 12-16.
Wong and Carey, Hawaii's Royal History, pp. 15-22.

LESSON II: HAWAI'I AT THE TIME OF CAPTAIN COOK'S ARRIVAL

Generalizations

1. Culture is the sum total of what people believe, feel, do and have. Each concept of Hawaiian culture, such as the family, economy, social relationships, environment, government and religion are interrelated with all other concepts.

2. The lives of the early Hawaiians were influenced by their culture and the availability of natural resources.

3. The early Hawaiians were interdependent within the ahupua'a, a unit of land division, for the satisfaction of needs.

4. Life in early Hawai'i was dominated by the kapu system which was a social, political, economic, and religious system. It was the most powerful influence on the Hawaiians and was intertwined with every aspect of life. Failure to conform led to dire consequences.

5. Early Hawaiian society was hierarchical. The chiefs (ali'i) exercised power and leadership which were sanctioned by the gods and supported by the commoners (maka'āinana). The chiefs' positions of power were also supported by the kapu system.

6. The early Hawaiians were group oriented and valued the family or 'ohana concepts of everyday life, such as the following:

    laulima: cooperation, many hands working together
    kōkua: help
    alu like: work or act together
    aloha: love
    lōkahi: harmony
    kuleana: responsibility

7. The basic social structure in early Hawai'i was the 'ohana which was an extended family system in which members shared goods and services to meet their needs. It was in this unit that children learned the rules (kapu) of their society, the roles they were expected to perform and the important 'ohana concepts.

Concept

Culture

Objectives

1. Analyze the relationship between belief and behavior.
2. Examine the interrelationship of the major Hawaiian culture concepts.
3. Examine traditional Hawaiian religion and explain its influence on the daily lives of the early Hawaiians.
4. Describe the early Hawaiian social class system and compare with contemporary society.
5. Examine the political system of early Hawai'i and compare with contemporary Hawai'i.
6. Describe and explain early Hawai'i's economic system. Compare with contemporary Hawai'i.
7. Gather data from various sources.
8. Analyze the reasons for difficulties in acceptance of cultural practices that differ from one's own.

Vocabulary Words to Know

1. Culture: The sum total of what people believe, feel, do and have
2. Kapu system: A system of rules set up to guide the people's conduct using the threat of punishment and spiritual dangers if a kapu is broken
3. 'Ohana: Extended family system which was important in the socialization of its members
4. 'Ohana concepts: Hawaiian family concepts which include love, harmony, cooperation, responsibility, help
5. Environment: All social, cultural and physical conditions affecting an individual or community
6. Resources: Anything that will meet a need
7. Government: A political organization or institution by which laws are made and enforced in societies to provide peaceful interaction among individuals and groups
8. Religion: Any specific system of belief, worship, conduct, etc., involving a code of ethics and a philosophy; part of the kapu system of early Hawai'i
9. Subsistence economy: A system of producing just enough food to meet the needs of the people.

Introductory Activity

Assess students' knowledge of early Hawai'i by having them recall prior learnings about early Hawaiian culture. Ask students to recall what Hawai'i was like when Captain Cook first arrived in the islands. Stimulate their memories by having them gather around the "Ahupua'a" chart, available from Kamehameha Schools. Ask students to recall what they already know about the Hawaiian way of life. Concentrate on life activities by or in the ocean, in the midlands and in the uplands or forest area. If necessary, ask questions about the activities in the chart to encourage students to discuss their ideas. Be supportive of their answers.

For teacher reference, see The Ahupua'a, an instructional manual published by the Kamehameha Schools. This manual explains the activities pictured in the "Ahupua'a" chart.

If students have not already talked about the government, religion, social relationships, 'ohana, or utilization of resources, cue them with additional questions.

> e.g., Did the Hawaiians have leaders? Who were they? How were they chosen? Would you like to live under their rule?
>
> If you were living in early Hawai'i, could you become a leader? could you marry a leader?
>
> Do you recall if the Hawaiians had to live under a lot of rules? Do you suppose they had police officers?
>
> Did the Hawaiians have money? How did they get the things they needed?

Then have students classify the discussion topics into main concepts, such as religion, government, etc. Have students form hypotheses or make general statements about Hawaiian life. Encourage students to voice their opinions and accept all responses. Acknowledge students for contributing their ideas to their discussion. Write students' ideas on a chart and inform them that they will be testing the validity of their statements in subsequent activities.

Developmental Activities

For each of the following activities help students see the interrelationship of the major Hawaiian culture concepts. See the chart in "Unit II: Appendix B" at the end of this unit.

1. Hawaiian Religion

For teacher references on Hawaiian religion, see the following sources:

Emory, "Religion in Ancient Hawaii, " Aspects of Hawaiian Life and Environment, pp. 85-92.

Handy, et al., Ancient Hawaiian Civilization, pp. 47-54, 61-64, 105-106, 113, 114-120, 229.
Ihara, Research Materials, Bulletin Number 18, "Life in Ancient Hawai'i-Religion."
Mitchell, Resource Units in Hawaiian Culture, pp. 67-76.

a. Draw from the students' experiences to introduce them to this activity. Have them bring articles or items of religious significance. Encourage students to share and explain the items to the class.

Ask students to determine the common elements of the various religions. Then have students complete the sentence "Religion is ______________."

Discuss how religious beliefs affect people's behavior: Hand out the worksheet in "Unit II; Appendix C" and have students work individually or in small groups. If you prefer, you may use those practices which students suggest. Discuss students' answers. Help students to see that these people are not "crazy" but are acting on their beliefs.

If appropriate, help students see that many practices which people engage in today because of "custom" have religious roots. The practices continue even if the people no longer have the same beliefs.

e.g., Using the symbols of the egg and rabbit during Easter.

Answers to the worksheet:

1) Betty's mother and father may do it because of custom, respect for the dead or because they believe that the spirit will take the essence of the rice

2) People believe that cattle are sacred.

3) Neighbor believes that the Bible states that Jesus's followers must follow his footsteps in preaching about God's kingdom to everyone so that people can have the hope of everlasting life.

4) Other neighbor believes that it's a sin not to go to confession. Sins will keep a person from going to heaven.

5) The fishers believe that they must follow the rituals or they will anger the god of fishing and suffer the consequences.

Discuss with students the reasons for difficulties in accepting practices which differ from theirs.

b. The following can serve as guidelines for a discussion on freedom of religion in America and religion in early Hawai'i.

1) If the President of the United States said that everybody must start the school day with a prayer, how would you react?

2) Can you be punished for not obeying his order?

3) What is freedom of worship? How does it affect you? Do you think you would be allowed to sacrifice a human because your religion demands a human sacrifice?

4) Did the early Hawaiians have freedom of worship?

5) Who did they worship? What did they believe in?

Have students read about religion in early Hawai'i. The following readings are provided at the end of this unit. Select the reading(s) that is (are) appropriate for your students.

"Unit II: Appendix D: Hawaiian Religion"

1. What did the Hawaiians worship?
2. What is polytheism? Is your religion polytheistic?
3. What is mana?
4. List the following in order, beginning with the person or object with the most mana: kauā, ali'i, maka'āinana. Do you think some people today have more mana than others?
5. Complete the chart

GODS	FACTS
1. Kāne	
2. Lono	
3. Kū	
4. Kanaloa	
5. Pele	

6. Why do you suppose the Hawaiians had gods and goddesses for the elements of nature?
7. What was the Hawaiian "church" called? Is it still being used today?

8. What were the priests called? Are they still around today?

"Unit II: Appendix E: Kapu System"

1. What does kapu mean? Is the word used today? How?
2. Do we still believe in the concept of mana?
3. What was the purpose of the kapu system? Do we have our own kapu system today?
4. How was the kapu system enforced?
5. Who really made the kapu (rules)?
6. If you were a maka'āinana living in early Hawai'i, what important facts would you need to know in order to remain alive?
7. What relief was provided for kapu breakers?

"Unit II: Appendix F: Kapu of Early Hawai'i"

Complete the following chart:

Religion and			
Government and Society	Family	Economy	Environment

Have students form generalizations based on the information on the chart.

c. For variety, have students do the central word puzzle after they have gained some information. See "Unit II: Appendix G" at the end of this unit.

Answers:

1. H (A W A I I)
2. (K) A (P U)
3. W (A R)
4. (M) A (N A)
5. (H E) I (A U)
6. (P O L Y T H E) I (S M)
7. (K) A (H U N A)
8. (K A) N (E)

9. (N A T U) R (E)
10. (P) E (L E)
11. (A) L (I I)
12. (M A K A A) I (N A N A)
13. (A) G (R I C U L T U R E)
14. (M A K A H) I (K I)
15. (R E L I G I) O (U S)
16. (K A) N (A L O A)

d. The following sources can be used by students to get additional information:

Apple, Tales of Old Hawai'i. "Hawaiian Burial Practices," pp. 52-53. "Religious Significance of Taro," pp. 83-85. "Days of Mourning," pp. 91-93.
Bauer, Hawaii the Aloha State, pp. 42-45.
Department of Education/Hawaii Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo, Module VI, pp. 37-45 (religion); pp. 58-60 (kapu).
Potter, et al., Hawaii Our Island State, pp. 40-47.
Wong and Carey, Hawaii's Royal History, p. 27 (religion); pp. 30-31 (Kapu).

e. Have students do research on one religion or one sect of a religion. Students may compare that religion to the early Hawaiian religion. The following can serve as a sample.

ASSIGNMENT: Select a religious sect.

Upon completing your research, answer the following questions for your assignment.

1. What is the name of the "heiau" of this religion?
2. What title is given to the "kahuna" officiating in the local church?
3. What is the name of the religious book(s) used by this group?
4. If there is a religious symbol of this group, what is it? What does it represent? Draw a picture of the symbol.
5. What is the name of the founder of this religion?
6. Where and when did this religion begin?
7. Where in the world today are most of the followers of this religion concentrated?
8. Has this religion come to Hawai'i? If so, who introduced the religion to Hawai'i and when was this religion introduced to Hawai'i?

   (See Mulholland, Hawai'i's Religions.)
9. List at least 5 "kapu" of this religion.
10. Give information about the rituals of birth, marriage and death in this religion.
11. Give information about the special religious holiday(s) including dates, why and how celebrated.

TO BE INCLUDED IN YOUR ASSIGNMENT

1. Title page
2. Report written in ink or double spaced if typed
3. Bibliography -- minimum 3 references, only one may be an encyclopedia
4. Your in-depth report will be graded on content, form (use of proper English) and neatness.
5. Date due ______________________________.

If appropriate, use the form in "Unit II: Appendix H" to help students do their research.

2. Social Relationships

a. Ask students to bring various pictures of people - professionals, skilled craftspersons, laborers, etc. Divide the class into small groups of about five students and ask the students to rank the people in the pictures. Allow the students to use their own criteria to rank the people. Then ask the groups to explain their rankings to the class. Discuss similarities and differences of the groups' criteria. Also discuss how people move up or down the social scale.

Discuss the social class system of early Hawai'i. Cue students by asking relevant questions.

e.g., 1. Do you remember who was at the top of early Hawaiian society?

2. How does a person get to belong to the top class?

Inform students that they will be finding out if their answers are correct in subsequent lessons.

Have students read about the social class system. See the reading in "Unit II: Appendix I" at the end of this guide. Students may complete the following retrieval chart

CLASS SYSTEM			
Classes	Description	Responsibilities	Interesting Info.

b. Write the word "'ohana" on the board and ask students to suggest other words that come to their minds.

Hand out the reading on the 'ohana in "Unit II: Appendix J." Have students compare the similarities and differences of the early Hawaiian society and their own society.

Students may fill in the following chart.

<table>
<tr><th colspan="2">'OHANA</th></tr>
<tr><th>Early Hawai'i</th><th>Today</th></tr>
<tr><td colspan="2">Family members who lived together</td></tr>
<tr><td></td><td></td></tr>
<tr><td colspan="2">Role of 'ohana members</td></tr>
<tr><td></td><td></td></tr>
<tr><td colspan="2">Education</td></tr>
<tr><td></td><td></td></tr>
<tr><td colspan="2">Role of religion</td></tr>
<tr><td></td><td></td></tr>
</table>

Use the information as the basis for discussion. If appropriate, start with simple, recall questions. Encourage students to participate in the discussion by acknowledging all who respond.

Help students to form generalizations about the role of the 'ohana in Hawaiian society.

c. Ask students to suggest different ways that young people their age solve conflicts. Then ask if any of those suggested ways really solves the conflict to the satisfaction of all involved.

Inform students that the Hawaiians used a problem solving process called ho'oponopono to resolve interpersonal conflicts. Together with the students, create a hypothetical conflict situation between two or more groups of students in class. Then have students role play the parts and resolve the conflict. Read about the process in "Unit II: Appendix K" at the end of this unit and use the modified version outlined in "Unit II: Appendix L" with the students.

d. See the following student references about traditional Hawaiian society:

Apple, Tales of Old Hawai'i, "Hawai'i's Genealogy System," pp. 11-13; "Social Classes in Old Hawai'i," pp. 14-16.
Bauer, Hawaii the Aloha State, p. 45 describes what the Hawaiians did for fun and recreation.
Day, Hawaii: Fiftieth Star, p. 20 describes some sports activities that the early Hawaiians enjoyed.

Department of Education/Hawaii Multicultural Awareness Project, Hawai'i Ko Kākou Mau Mo'olelo, Module VI, pp. 4-15 describe the Hawaiian 'ohana; pp. 48-57 describe the social class system.
Potter, et al., Hawaii Our Island State, pp. 54-56 describe sports and recreation in early Hawai'i.
Wong and Carey, Hawaii's Royal History, pp. 24-27 describe the social system; pp. 35-38 describe the Hawaiian 'ohana.

One alternative is to divide the class into small groups. Have each group be responsible for reading one source and presenting the information to the class in an interesting manner.

Help students to summarize after each presentation and to formulate generalizations about Hawaiian society after all groups have made their presentations. Help students to see the interrelationships between the social structure and the economic, religious and political structures.

3. Political Relationships

a. Assess students' knowledge and ideas by writing the word "government" on the board and have students suggest anything - words, phrases, ideas - that come to their minds. Write all responses on the board. Accept all responses, be non-judgmental. If appropriate, reflect students' ideas back to them to encourage further thinking and comment.

e.g., What I hear you saying is ...

Then ask students:

1) Do you think these words, phrases and ideas describe government in early Hawai'i?

2) Would you rather live under our system of government or the early Hawaiian system of government?

3) What do you need to know before you can answer the above questions? Write students' questions on a chart or overhead transparency.

b. Have students re-read or recall information from the reading on the kapu system in "Unit II: Appendix E." The following can serve as discussion guidelines:

1) Who were the rulers of early Hawai'i?

2) How was the kapu system a governmental as well as a religious system? Where did the rulers get their authority or power from?

3) Did the common people have a voice or vote in making laws? Who made the rules? Who makes our rules today?

4) Did the accused have any rights? How were law breakers punished? How are lawbreakers punished today?

5) Why were the people willing to obey the rules? Are people just as willing to obey laws today?

c. Ask students: Do you think it was easy for the Hawaiian people to live by their rules? Is it easy for us to live by the rules of our society?

In small groups have students list all the rules or laws they obeyed from the time they got up in the morning. Have groups compare lists and answer the question above.

Then have students read about John Papa Ii in Hunt, et al., "The History of Early Hawaii by Four Hawaiians," Stories of Hawai'i, pp. 40-43. Discuss: Do you suppose it was easy for them to live by their rules?

d. Have students read "Years Before Kamehameha, 'Umi was the Chief of all Hawai'i," Department of Education, Our Cultural Heritage/Hawai'i, pp. 858-861.

The following can serve as discussion guidelines:

1) How did Hākau become king of Waipi'o Valley after Liloa died?

2) What does this tell you about the way one became ruler in early Hawai'i?

3) Did one have to possess special traits or a special background before one became ruler?

4) What does the legend tell you about the way 'Umi gained power?

5) Which of 'Umi's characteristics seemed important to his eventually becoming ruler of Waipi'o?

6) What can we generalize from the legend as to how rulers were chosen in early Hawai'i?

Note to teacher: 'Umi's "sons" were his peers in age, but they recognized his high rank and therefore acknowledged him by calling him "father."

Source of lesson: Department of Education, Our Cultural Heritage/Hawai'i, pp. 828-829.

e. Students may read the following for additional information about the political system of early Hawai'i.

Apple, "Every Man a Soldier," Tales of Old Hawai'i, pp. 29-31

Bauer, Hawaii the Aloha State, pp. 34-35. Inform students that the Hawaiian ali'i were chiefs rather than kings.

Feher, Hawaii: A Pictorial History, p. 95.

Potter, et al., Hawaii Our Island State, pp. 32-34.

Wong and Carey, Hawaii's Royal History, pp. 24-25; 56-60.

Students may record their answers in a chart like the one below.

Have students compare the political systems of early and contemporary Hawai'i.

Have students read the following sections of the Constitution of the State of Hawaii.

Article III, The Legislature: Sections 1, 5, 7, 8, 9
Article IV, The Executive: Sections 1, 2, 5
Article V, The Judiciary: Sections 1, 6

Check your school library for a copy of the latest constitution. The Constitution of the State of Hawaii is available from Hawaii State Archives, 'Iolani Palace Grounds, Honolulu, HI 96813. Cost is $1.00 per copy.

Start the reading of each section by asking students what they already know. Then read the sections together to validate students' answers.

Students may keep a chart like the following:

GOVERNMENT		
Questions	Today	Early Hawai'i
1. Who makes the laws?		
2. How are lawmakers chosen?		
3. Qualifications of lawmakers.		
4. Etc.		

f. Have students bring in relevant newspaper articles and discuss with the class. This activity can be carried out throughout the school year. If appropriate, compare with practices of early Hawai'i.

4. Economic Organization

a. Have students bring in pictures of people "making a living." Ask students what is meant by "making a living" and if any of them have some ideas about how they would like to be making a living in the future. Encourage students to participate in the discussion and be supportive of students' responses.

List the occupations on the board. If possible, have students classify the jobs into appropriate groupings. Then ask: Which of these do you think the early Hawaiians also worked at?

Call students' attention to the Kamehameha School's chart "Ahupua'a" and have students point out all the activities that show people engaging in "making a living." Help students form generalizations by asking: What do you notice about the way the early Hawaiians made a living? How is our society different today? Introduce the term subsistence economy.

Hand out various sources on traditional Hawaiian culture, and ask students to identify the different types of "work" that was done in early Hawai'i. Students may work cooperatively in small groups. Stress the Hawaiian 'ohana concepts of laulima - cooperation, lōkahi - harmony, and kuleana - responsibility, and encourage students to demonstrate those concepts as they work together.

Compile a class master list. Have each group choose one "job," and gather information about how the job was done, paying particular attention to the roles and religious rites and kapu involved. Have students present the information to the class in an interesting way, such as a role play situation, a skit, an illustrated picture story, interview of a family of "ghosts," etc.

The following books can be used as resources:

Bauer, Hawaii the Aloha State.
Buck, Arts and Crafts of Hawaii.
Handy, et al., Ancient Hawaiian Civilization.
Malo, Hawaiian Antiquities.
Potter, et al., Hawaii Our Island State.
Wong and Carey, Hawaii's Royal History.

b. Present students with the following hypothetical situation:

> Let's suppose that a committee of international judges are considering naming the early Hawaiian civilization to the Environmental Hall of Fame which recognizes peoples, countries, or cultures which use their resources wisely. They approach you for your opinion and reasons why you feel that way. What are you going to tell them?

Students may work in pairs or small groups to gather information and to frame an answer.

Than have each group give its opinion and explanation.

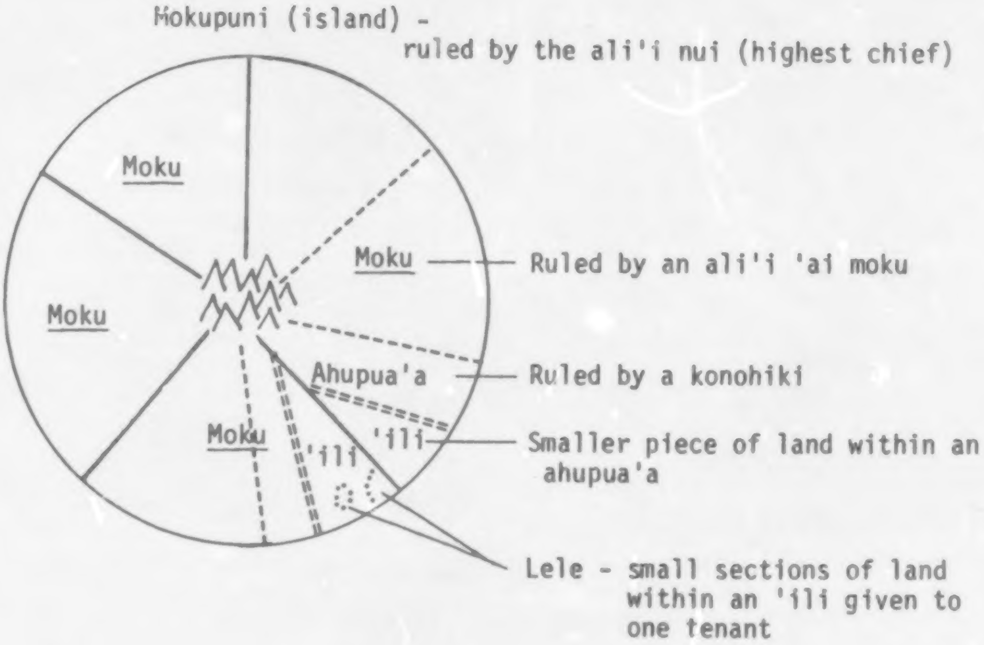
c. If students have not already discussed what an ahupua'a is, then ask them if they know the definition. Point out the fact that almost every ahupua'a was self-sufficient. It caught its own fish, raised its own crops of taro, sweet potato, animals, and provided itself with its own supply of forest products. The people who lived in the ahupua'a were all related by ancestry and tradition and shared their products and could take whatever they needed from their ahupua'a, but could not take anything from another ahupua'a.

Then discuss the following:

1) Why do you suppose most ahupua'a extended from the mountains to the sea?

2) What do you think are the advantages of being self-sufficient?

d. Use an overhead transparency to teach students the land divisions of an island.



Mokupuni (island) - ruled by the ali'i nui (highest chief)

Ruled by an ali'i 'ai moku

Ruled by a konohiki

Smaller piece of land within an ahupua'a

Lele - small sections of land within an 'ili given to one tenant

mokupuni - island
moku - large districts divided from the mountain to the sea
ahupua'a - smaller land divisions within each moku
'ili - smaller land divisions within the ahupua'a
lele - sections of land within an 'ili

Have students see the following sources for more detailed explanations:

Feher, Joseph, Hawaii: A Pictorial History, pp. 98-99.

Handy, et al., Ancient Hawaiian Civilization, pp. 83-86.

Potter, et al., Hawaii Our Island State, pp. 34-37.

The following can be used for discussion guidelines:

1) Was the land "owned" by the people?

2) How did the division of land into ahupua'a help the 'ohana?

3) Why was it important to know the boundaries? Is it important today for people to know the boundaries of their own land?

4) How was the government involved in the land divisions? Is our state government involved in regulating the buying, selling, or using of land?

Point out to students that the ahupua'a was an economic and social unit. See the following for additional information on the ahupua'a.

Apple, Tales of Old Hawai'i, pp. 67-70.

Handy, et al., Ancient Hawaiian Civilization, pp. 83-86.

e. Point out to students that the commoners did not own the land. They were allowed to use the land and resources of the land. Then ask students: Do you suppose they had to pay "rent" for the use of the land? If they didn't have money, what do you suppose they gave?

Students may read the following sources for information.

Apple, Tales of Old Hawai'i, pp. 63-66.

Handy, et al., Ancient Hawaiian Civilization, pp. 65-91.

Malo, Hawaiian Antiquities, pp. 141-145, paragraphs 1, 4, 30, 31.

Potter, et al., Hawaii Our Island State, pp. 37-39.

Discuss: How is our land system different from early Hawai'i?

5. Alternative Lesson

Have students read Jackstadt and Mak, The Saga of Ihu Nui, Episode I.

This episode is about a 200 year old Hawaiian man who describes the economic organization, political relationships, religion and 'ohana relationships of early Hawai'i.

Culminating Activity

Students may write essays, draw pictures, put together collages or montages which express what they like about the early Hawaiian culture.

Students may also describe and explain various aspects of contemporary society which they like.

LESSON III: ARRIVAL OF COOK AND OTHER WESTERNERS

Generalizations

1. Cook's "discovery" of the Hawaiian Islands opened Hawai'i to the rest of the world and introduced new ideas to the Hawaiians.

2. The arrival of Cook and other westerners began a process which brought about the collapse of the traditional social and economic relationships of early Hawai'i.

3. Hawai'i began moving from a subsistence agricultural economy toward a trade-oriented market economy.

Concepts

1. Culture Contact

2. Change

3. Exploration

Objectives

1. Describe and explain the impact of Captain Cook's "discovery" of the Hawaiian Islands on early Hawaiian society.

2. Describe and explain the effects of Captain Cook's third voyage to the world.

3. Read and formulate conclusions.

4. State hypotheses about causes of a problem.

5. Gather data from various sources.

6. Analyze the reasons for difficulties in acceptance of cultural practices that differ from one's own.

Vocabulary Words to Know

1. Northwest Passage: A waterway connecting the Atlantic and Pacific Oceans across the top of North America which explorers were vainly attempting to find.

2. Barter: The act of trading by exchanging one kind of goods or services for another.

Introductory Activity

Initiate a discussion by writing the following question on the board, "Who discovered Hawai'i?" Encourage students to respond and if appropriate, ask them to explain their answers.

Inform students that some people think that Captain Cook was not the first westerner to arrive at Hawai'i. He may have been preceded by Joao Gaetano, a Portuguese navigator who sailed with a Spanish expedition in 1542. The Spanish sailed from Puerto de Navidad, Mexico to the Phillipines. Until recently no one knew where Puerto de Navidad was located. A chart was found which showed Puerto de Navidad was located about 20 degrees north latitude on the western coast of Mexico.

Source: Krause, Bob, "Discovery of the Port Which Led to Hawaii's Discovery - Maybe," The Sunday Star-Bulletin and Advertiser, August 16, 1981.

Focus students' attention on a map of the world with the Pacific Ocean in the center and have one student locate 20 degrees north latitude on the western coast of Mexico. Then point to the Phillipines. Ask students what inferences they can make by noting the trade route of the Spanish galleons.

Tell students that on one voyage Gaetano sighted islands which were inhabited by people he described as "savages and almost naked."

There are also charts of islands at the same latitude as Hawai'i. but a different longitude. Explorers and navigators at that time could not accurately measure longitude.

Discuss the following:

a. Could the islands in the chart be Hawai'i?

b. Why do you suppose Cook, not Joao, is called the "discoverer" of Hawai'i?

Developmental Activities

For teacher reference, see Daws, Shoal of Time, pp. 1-28.

1. Old World Explorations

Introduce students to this period of exploration by doing a word association activity. Write the name "Marco Polo" on the board and ask students what they know about him. Include in the discussion the idea that he helped to open Chinese-European trade. Inform students that during the time of Captain Cook's voyages into the Pacific, the British and other European trading nations were sailing to China by going around the southern tip of South America and across the Pacific Ocean. Or ask students to hypothesize possible routes from England to China. Use maps to help students visualize.

Students may read Hunt, et al., Stories of Hawai'i, pp. 6-7 about the search for the Northwest Passage. Or explain to students that in the late 1700's the Europeans did not know too much about the geography of the Americas. Then pose the following problem to students: Many explorers, like Cook, were not really looking for land to explore. What do you suppose they were looking for and hoping to find? (a shorter route to China, northwest passage connecting the Pacific Ocean and the Atlantic Ocean across the top of North America) What do you suppose they found instead of the passage?

For additional teacher background read the Prologue to Daws, Shoal of Time.

2. Cook's Third Voyage

   a. Have students trace the route of Cook's third voyage into the Pacific. Cook left Plymouth, England on July 12, 1776 and sailed for Cape Town, Africa, near the southern tip of Africa. It was not until November 30, 1776 that Cook left Cape Town and sailed into the Pacific. He sailed to Tasmania, the Cook Islands and Tahiti before heading north to search for a northwest passage. He sighted the islands of Hawai'i instead and made his first stop at Waimea, Kaua'i on January 21, 1778.

      Or give the latitude and longitude of the locations and have students plot the route.

      For additional information about Cook's voyage, students may read the following:

      Day, Captain Cook and Hawaii, pp. 5-7.

      Potter, et al., Hawaii Our Island State, pp. 57-58.

      The following questions can be used as discussion guidelines:

      1) What do you suppose was happening in America at the time of Cook's third voyage?

      2) What adjectives would you use to describe Captain Cook?

      3) Would you be willing to follow a man like Cook to explore space?

      4) Why was the invention of the chronometer important? Did the invention have consequences for Hawai'i and its people?

b. Hand out copies of the following and ask students: What conclusions can you make from these facts?

The "Resolution" had a crew of 112 men. About 34 people of the deck crew of the "Resolution" were 21 years of age or younger. A considerable number, at the time of sailing, were 18 years old. The youngest on that ship was William Taylor who sailed at 15 years. He had come from another naval ship. John Hatley and Nathaniel Cook were 16 years old. The sailing master, William Bligh, who later gained fame as commander of the "H.M.S. Bounty," was 24 years old with ten years of seafaring experience when he signed on the "Resolution." The young man credited with being the first to sight the Hawaiian Islands was able seaman James Ward, age 18.

Cook married December 21, 1762.
Wife: Elizabeth (1742-1835)
Children:
- James (1763-1794)
- Nathaniel (1764-1780)
- Elizabeth (1766-1771)
- Joseph (1768-1768)
- George (1772-1772)
- Hugh (1776-1793)

3. Cook's Arrival in Hawai'i

a. If possible, display pictures of Captain Cook in uniform and his two ships, the "Resolution" and "Discovery."

Have students pretend to be the Hawaiians who, for the first time in their lives, saw anything like these ships in full sail appearing on the horizon. Remind students that all their experiences thus far had involved only other Hawaiians and their own culture.

Ask students to respond to the following questions. Students may work in small groups and then share some of their responses with the class.

1) What would you think?

2) How would you feel?

3) What would you do? What would be your plan of action?

4) Do you suppose the people of your community today would react in the same way to "flying saucers" suddenly appearing in the sky and landing on the beach?

If your school has Department of Education, Hawaii's Economy Curriculum Resource Guide, have students read pp. 67-76, excerpts taken from The Journals of Captain James Cook on His Voyages of Discovery.

Or students may read the following:

Bauer, Hawaii the Aloha State, pp. 46-50.

Day, Captain Cook and Hawaii, pp. 7-13.

Day, Hawaii: Fiftieth Star, pp. 22-24.

Department of Education, The Saga of Ihu Nui, Episode II

Feher, Hawaii: A Pictorial History, pp. 134-135.

Hunt, et al., Stories of Hawai'i, pp. 10-13.

Potter, et al., Hawaii Our Island State, pp. 59-60.

Wong and Carey, Hawaii's Royal History, pp. 62-63.

The following questions can serve as discussion guidelines:

1) From your reading, what do you think the Hawaiians thought of Captain Cook and his crew? What did Captain Cook and his men think of the Hawaiians?

2) How were they able to communicate?

3) What did the Hawaiians give in exchange for the nails they got? Why were they willing to give so much for a few pieces of iron? How was this system of bartering different from the Hawaiian method of distributing goods?

4) Captain Cook gave the Hawaiians some English pigs, goats, onion, melon, and pumpkin seeds. Do you suppose this action changed Hawai'i?

5) In his journal, Capt. Cook mentions several cases of stealing by the Hawaiians. What do you suppose was the Hawaiian viewpoint about "stealing?" Do you suppose the sailors would have accepted the Hawaiian viewpoint if someone had been able to explain it to them?

6) Why did the people think that Capt. Cook was the god Lono? (See picture in Day, Captain Cook and Hawaii, p. 9.)

7) Why were the islands named the Sandwich Islands? What was Lord Sandwich's contribution to society?

b. Have students write and put on skits about the contact between Hawaiians and Capt. Cook and his two shiploads of men. The skits can contrast the initial reactions of the groups toward each other, the different views of ownership and the beginning of the barter system.

Students may be divided into two or more groups with each group portraying one aspect of the interchange between the Hawaiians and sailors.

After students do the skits, discuss students' experiences. If appropriate, ask students to clarify or explain their answers.

1) How did you feel as Hawaiians? How did you feel as sailors?

2) What was your main concern in dealing with the sailors? The Hawaiians?

3) What problem(s) arose between the two groups? Do you suppose we have similar problems today?

c. Focus students' attention on a map of the world. Inform students that after two weeks in Hawai'i Capt. Cook and his men sailed northward in search of the Northwest Passage. Trace his route on the map. Cook sailed along the shores of Oregon to Kamchatka in Asia. Cook then went further north across the Arctic Circle. Have students hypothesize the obstacles which forced Cook to give up the search for a Northwest Passage. (He faced howling winds and walls of ice.)

Have students examine the map to see of there is an ice-free water passage between the Atlantic and Pacific Ocean. Have students suggest how scientists today would explore an unknown continent.

Explain to students that it was the middle of August when Capt. Cook gave up the quest of the Northwest Passage. Have students hypothesize: Where should he go next?

d. Inform students that Cook and his men returned to the islands during the Makahiki. If necessary, review the symbols and significance of the Makahiki to the Hawaiians. Then ask students how Cook's arrival at this time influenced the way the Hawaiians reacted to him. Students may read the following for information:

Bauer, Hawaii the Aloha State, pp. 50-51.

Day, Captain Cook and Hawaii, pp. 15-24.

Day, Hawaii: Fiftieth Star, pp. 24-26.

Hunt, et al., Stories of Hawai'i, pp. 13-17.

Potter, et al., Hawaii Our Island State, p. 60.

Wong and Carey, Hawaii's Royal History, pp. 65-67.

Have students suggest what would influence a group of people to kill someone they thought was a god. Accept all answers and acknowledge students for participating in the discussion.

Then have students read about the events leading to Cook's death. Students may read the following sources:

Bauer, Hawaii the Aloha State, pp. 51-52.

Day, Captain Cook and Hawaii, pp. 25-36.

Day, Hawaii: Fiftieth Star, pp. 26-29.

Hunt, et al., Stories of Hawai'i, pp. 17-21.

Potter, et al., Hawaii Our Island State, pp. 60-62.

Wong and Carey, Hawaii's Royal History, pp. 65-69.

In a class discussion, have students suggest the causes of Cook's death. Then draw a chart summarizing the discussion.

Causes	Effect
1.	
2.	Death of Cook
3.	

Also discuss other ways that Cook might have handled the problems.

e. Inform students that four years after Cook's visit, other ships began coming to Hawai'i. Trade had begun between America and China when the British learned that the furs that Cook had bought from the Indians of Northwest America had brought a high price in China. This led to the British and American traders stopping in Hawai'i for provisions and recreation.

In small groups of three to five students, have the class list all the changes that occurred in Hawai'i due to Cook's visit.

Ask students to consider the following question and support their responses with evidence: Do you think change occurs when two different cultures come into contact with one another? Why? Or why not?

4. Additional Research

Some students may gather information of the following explorers and focus on the impact of their visits to Hawai'i.

George Dixon
George Vancouver
Nathaniel Portlock
James Colnett
Jean Francois de Galaup, Counte de Lé Pérouse

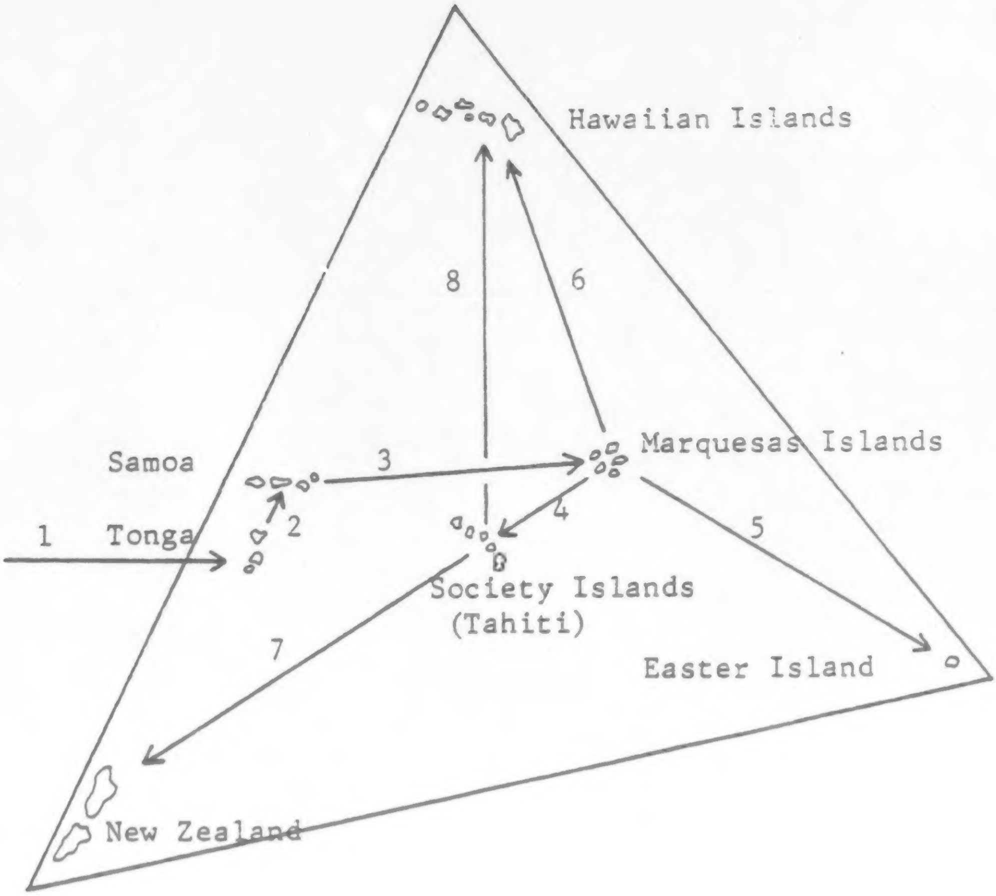
Culminating Activity

Have students create a time line of important events which occurred in Hawai'i from the arrival of Captain Cook to four years after his death.

Discuss criteria of important events: What makes an event important? Then ask students to apply the criteria in selecting the events to include in the time line.

UNIT II: APPENDIX A

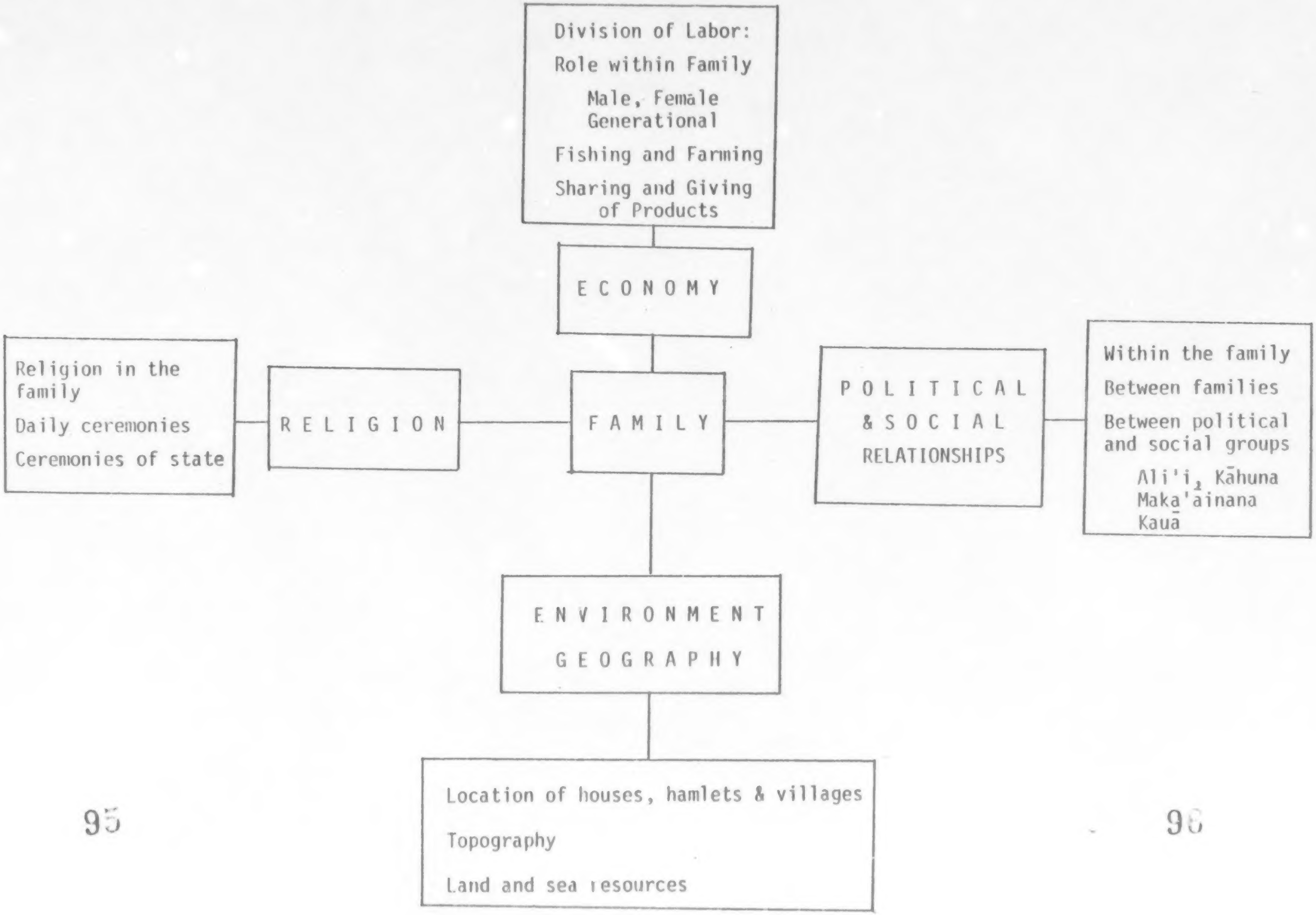
POLYNESIAN SETTLEMENT PATTERN


Hawaiian Islands
8
6
Samoa
3
Marquesas Islands
1
Tonga
2
4
5
Society Islands
(Tahiti)
7
Easter Island
New Zealand

Source: Mitchell, Donald D., Resource Units in Hawaiian Culture. Honolulu: The Kamemaheha Schools, 1969, p. 15. Reprinted with permission.

UNIT II: APPENDIX B

INTERRELATIONSHIP OF MAJOR HAWAIIAN CULTURE CONCEPTS



Division of Labor:

Role within Family

Male, Female
Generational

Fishing and Farming

Sharing and Giving of Products

ECONOMY

Religion in the family

Daily ceremonies

Ceremonies of state

RELIGION

FAMILY

POLITICAL & SOCIAL RELATIONSHIPS

Within the family

Between families

Between political and social groups

Ali'i, Kāhuna
Maka'ainana
Kauā

ENVIRONMENT GEOGRAPHY

Location of houses, hamlets & villages

Topography

Land and sea resources

Diagram by Marion Kelly

UNIT II: APPENDIX C

BELIEFS AND BEHAVIOR

Directions: Describe probable beliefs or explanations for the behaviors.

Behaviors, Practices	Probable Beliefs, Explanations
1. Every evening Betty's mother or father places rice on the family altar in front of a picture of grandfather who died last year.	
2. Everyone in Sam's town is very poor. There are many cattle roaming the streets of the village. No one kills and eats the cattle.	
3. Almost every morning your neighbor goes house to house preaching about God's kindgom.	
4. Every Sunday, your other neighbor goes to Church and confesses her sins.	
5. Before going fishing for opelu, the fishers would gather at the temple in the evening, spend the night together and worship the god of fishing.	

UNIT II: APPENDIX D

HAWAIIAN RELIGION

Hawaiian Religion involved the worship of all the powers of nature; it permeated every phase of life. The Hawaiians thought of themselves as being an intricate part of nature, therefore, each phase of life had its own god or goddess. The people worshipped gods who were responsible for different occupations. Canoe builders, fishers, hula dancers, kapa beaters, bird catchers, farmers, warriors, and experts all had their own gods who gave them guidance and inspiration. This belief in or worship of many gods is called Polytheism.

An integral part of religion was an invisible power or force called mana. This divine power was present within all things--gods, chiefs, people, animals, plants, and natural objects. It was exhibited in people as power, skills, success, luck, intelligence, accomplishment and even the right to rule over others. An ali'i nui (chief) had more mana than a maka'āinana (commoner) who in turn had more mana than a kauā (outcast). Ho'omanamana (imparting mana to objects) was possible through prayer and mediation by strict observation of kapu or by offering sacrifices to the gods.

The Hawaiians believed that the gods imparted their mana to the chiefs who were their representatives on earth. Therefore, the chiefs were responsible for everything on earth.

There were four major gods:

1. Kāne: God of life, fresh water, provider of sunshine

2. Lono: God of rain, peace, agriculture and the forests. He was honored at the annual Makahiki festival during which games were played in his honor and wars were kapu (forbidden). The priests of Lono went around the island from ahupua'a to ahupua'a in a clockwise direction collecting taxes ('auhau) for the ali'i nui in the name of Lono.

3. Kū: God of war and medicine. He was the only god who demanded human sacrifices.

4. Kanaloa: God of the ocean and ocean winds

These gods, according to the Hawaiians, took many forms in nature. For instance, Kāne appeared as taro, sugar cane (kō), bamboo ('ohe) and lightening (uila). Kū appeared as breadfruit ('ulu) or coconut (niu). Lono could be found in rain clouds (aoku) sweet potatoes ('ula) or gourds (ipu).

There were hundreds of lesser gods and goddesses. Some of these were:

1. Pele - goddess of volcanoes
2. Kānehekili - god of thunder
3. Kihawahine - mo'o goddess (lizard), a deified chiefess of Maui
4. Ku'ula - god of fishermen

5. Lauhuki - goddess of kapa beaters
6. Lea - goddess of women and canoe builders
7. Laka - goddess of hula

The 'aumākua were ancestral guardian spirits or family ancestors who became personal gods of their 'ohana. They were prayed to for strength, guidance, and inspiration. They appeared as sharks (mano), lizards (mo'o), birds (manu), fish (i'a), stones (pōhaku), plants (la'au), owl (pueo), or eel (puhi).

'Unihipili were the spirits of the dead that were encouraged or enticed to re-enter the bones or hair of the deceased relative. These spirits were either helpful or harmful depending upon the desires of the person nuturing the 'unihipili. Some people say that the 'unihipili were fed and nurtured only by kahuna, and if neglected, punishment to the kahuna and his family were severe.

Kālaipāhoe were images, fearful in appearance, carved out of wood that were considered poisonous. Scrapings from the back of the image were placed in an enemy's food to kill him.

Heiau were temples or places of worship. They consisted of one or more stone-paved platforms or terraces enclosed by stone walls. There were a few houses, each with some special use during worship ceremonies.

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UNIT II: APPENDIX E

KAPU SYSTEM

The kapu system was a religious law system which governed almost every act of Hawaiian life. It included thousands of rules which identified what people could do and what they couldn't do. The kapu system was based on beliefs about mana (spiritual power.)

The Hawaiians believed that anything associated with the gods had mana (spiritual power). They believed that the kapu (rules) were made by the gods and interpreted by the ali'i and kāhuna who were also required to observe the kapu. The ali'i were the descendents of the gods and thus, had much mana. There was a strict kapu placed on all of the personal effects of an ali'i. No one was allowed to touch the clothing or anything else that the ali'i had touched except for the kaukauali'i (lesser chiefs) who were assigned tothe care of his belongings and personal effects. The Hawaiians believed that any kind of contact with a person of lesser rank caused the mana (spiritual force) to be drained off. To prevent this from happening severe punishment was dealt to those who broke the kapu.

There were many kapu about fishing. For example, when fishers were lashing their hooks, everyone in the community had to keep quiet.

Other kapu forbade women to eat certain kinds of foods, and regulated the building of a house, a canoe, or a heiau, birth and death ceremonies, and many other activities.

The kapu system helped the ali'i and kāhuna to keep their power over the people. The people, in turn, believed that breaking the kapu would bring the anger of the gods on themselves and their community. Thus, they made every effort to follow the kapu set down by the ali'i and kāhuna.

Penalties for breaking the kapu were severe. The law officer (ilāmuku) sought out kapu offenders and saw to it that they were put to death by strangulation, clubbing, stoning, burning or drowning. There was no trial, no probation, no compassion. Often, psychological guilt on the part of the offenders caused their deaths before the ilamuku got to them. They knew that the wrath of the gods was tremendous and this preyed heavily on their minds.

The one safety valve which existed to prevent the kapu system from being totally oppressive was the pu'uhonua (place of refuge and forgiveness) which was established in each moku (district). Probably the most famous example is the Pu'uhonua o Hōnaunau, a large restored area in South Kona (Kona Hema), Hawai'i which is not part of the U.S. National Park System. This, however, is only one of many pu'uhonua which existed. If a kapu breaker was able to reach the enclosure of the pu'uhonua ahead of those seeking to kill him or her, the kāhuna would then provide shelter, protection and forgiveness which would soon permit the former kapu breaker to reenter the community and the 'ohana (family) in safety. The gods (akua) had been appeased through the prayers and rituals of the kahuna and therefore humans (kānaka) had no further need to punish the offender.

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UNIT II: APPENDIX F

KAPU OF EARLY HAWAI'I

Some examples of the kapu of early Hawai'i are:

1. The men and women had to eat separately.
2. The food for the men and women had to be cooked in separate imu (underground ovens).
3. A wife was forbidden to enter the eating house of her husband while he was eating.
4. Women were forbidden to eat certain foods, among which were pork, banana, coconut, and certain fishes.
5. A commoner would be put to death if his shadow fell on an ali'i's house or anything that belonged to the ali'i.
6. When an ali'i of high standing ate, the people around him had to kneel.
7. Offerings of a pig, coconuts, red fish (kumu) and awa were sacrificed to the gods before a tree to make a canoe was cut down.
8. In time of war, the first two men killed in battle were offered as sacrifices to the gods.
9. The opelu fishers would gather at their special heiau in the evening to spend the night together and to worship their god of fishing and participate in a ceremony of purification before going out to fish.
10. During the summer months of Kau, the aku was kapu and could not be eaten.

Source: Malo, David, Hawaiian Antiquities. Bernice P. Bishop Museum Special Publication 2, Second Edition. Honolulu: Bishop Museum Press, 1951.

UNIT II: APPENDIX G

CENTRAL WORD PUZZLE

1. _ (_ _ _ _ _)
2. (_) _ (_ _)
3. _ (_ _)
4. (_) _ (_ _)
5. (_ _) _ (_ _)
6. (_ _ _ _ _ _ _) _ (_ _)
7. (_) _ (_ _ _ _)
8. (_ _) _ (_)

9. (_ _ _ _) _ (_)
10. (_) _ (_ _)
11. (_) _ (_ _)
12. (_ _ _ _ _) _ (_ _ _ _)
13. (_) _ (_ _ _ _ _ _ _ _ _)
14. (_ _ _ _ _) _ (_ _)
15. (_ _ _ _ _ _) _ (_ _)
16. (_ _) _ (_ _ _ _)

1. The "Big Island"
2. These rules governed nearly every part of a Hawaiian's life. (Note: The spelling of Hawaiian words remain the same for singular and plural.)
3. Kū was the god of ________________.
4. The chiefs had more ____________________ than the commoners, who in turn had more _________________ than the outcasts.
5. Hawaiian places of worship.
6. Belief in many gods.
7. The priests of the temples.
8. God of life, fresh water, provider of sunshine.
9. The Hawaiians had gods or goddesses representing the powers of _____________.
10. Goddess of volcanoes.
11. The chiefs.
12. The commoners.

13. Lono was the god of rain, peace, ________________, and forests.

14. Lono was honored at the ________________ festival when games were played in his honor.

15. The early Hawaiians were much more _________________ than most people today.

16. God of the ocean and ocean winds.

UNIT II: APPENDIX H

RESEARCH GUIDELINES

NAME ______________________

PERIOD ____________________

STEP	TASK		DATE DUE	TCHR INI.
1	SELECT TOPIC	• Is it too big to handle? • Is it too narrow? • Do you need to ask teacher for help?		
2	WRITE QUESTIONS	• What do you want to find out? • Who? What? Where? Why? How?		
3	FIND RESOURCES	• Are resources available? Books, magazines, A-V materials, Resource Persons • Do you need to ask librarian for help?		
4	TAKE NOTES	• Did you record only one kind of information on each card? • Did you write the sub-topic on the card? • Did you write the source of information on each card? (author, p. no.)		
5	WRITE BIBLIOGRAPHY	• Is your information complete? • Did you write each source on separate cards? (3" x 5" is good size)		
6	MAKE OUTLINE	• Did you organize your ideas into groups? • Did you identify the main headings for each group? • Do you have supporting details?		
7	WRITE ROUGH DRAFT	• Did you follow your outline and write in paragraph form? • Did you write an introduction and conclusion?		
8	MAKE REVISIONS	• Did you cross out irrelevant data? • Did you proofread to check for errors?		
9	WRITE FINAL COPY	• Did you accurately recopy your corrected rough draft? • Did you proofread to check for errors?		
10	SHARE	Planning: How am I going to share? What will I need?		
		Sharing: Am I speaking so everyone can hear?		

UNIT II: APPENDIX I

CLASS SYSTEM

1. There were three classes in the old Hawaiian system:

    Ali'i →
    Maka'āinana → Kāhuna

    Kauā

2. The ali'i (chiefs) were high in rank and their genealogies were transmitted orally through chants.

    a. Ali'i of the highest rank - mō'ī, ali'i nui, ali'i 'ai moku and their top advisors were those who were in direct linkage with the gods and who had the most control over governing of the people.

    b. Ali'i of secondary rank served as:

        ilāmuku - police officers
        kuhina - ministers of state
        konohiki - supervisors of land

    c. Konohiki had many responsibilities:

        1. Supervised the distribution of land, planting, harvesting, water rights, the building of irrigation ditches.

        2. Served as tax collector

        3. Was in charge of fishing along the shore and offshore.

3. The Kāhuna

    a. There were two orders of temple priests. These kāhuna came from the ali'i class.

        1. Kahuna Pule o Kū were the highest ranking temple priests. Their job was arduous and required many years of apprenticeship.

        2. Kahuna Pule o Lono were of lower rank and so the ritual was less stringent.

    b. The work of these temple priests required long prayers and chants that had to be recited without error.

    c. They had to be precise in their dress, food, colors, kapu, decorations, etc.

    d. Only the more gifted boys were chosen to become kāhuna pule.

   - e. There were other kahuna besides kahuna pule. These were experts in healing, carving, building, fishing, and doctoring. These kāhuna came from the maka'āinana class.

4. Maka'āinana

   - a. The common people were called maka'āinana.
   - b. They worked the land and were the farmers, fishers, housebuilders, canoemakers, etc.
   - c. They could live on the land as long as they were loyal to the ali'i. They were free to leave the land and settle elsewhere if they pleased. They were tenants on the land but not serfs.

5. Kauā

   - a. These were outcasts who were considered defiled people.
   - b. Some historians hypothesize that they might have been the aborigines who were already settled here when the later migrants from the southern islands arrived.
   - c. They were used as human sacrifices. They could never refuse when asked.
   - d. Commoners and ali'i were forbidden to associate with or marry kauā.

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Source: Early Hawaiian Life. Honolulu: Department of Education, 1981, pp. 228-230.

UNIT II: APPENDIX J

'OHANA

"Members of the 'ohana, like taro shoots, are all from the same root," says Mary K. Pūku'i.

Kalo, the corm of the taro plant, was the "staff of life" in the Hawaiian diet.

'Ohana included those born with blood ties, those who were unrelated but accepted by the 'ohana, and those who died and remained spiritual ancestors of the 'ohana. It included the following:

'aumākua	- the spiritual ancestors
kūpuna	- the grandparents and all relatives of the grandparent generation
kūpuna kuakahi	- great grandparents
kūpuna kualua	- great, great grandparents
mākua	- the parents and relatives of the parent generation (aunts and uncles)
keiki	- the children who were all brothers, sisters and first cousins within the 'ohana or adopted (hānai)

The 'ohana was the unit that provided for the needs of its members. The 'ohana who lived in the uplands shared taro (kalo), banana (mai'a), and sweet potato ('uala) with their 'ohana by the seashore who in turn gave them products from the sea. The entire 'ohana showed up to help an 'ohana member build a house (hale). The 'ohana also provided for the education of the children.

The mākua performed the daily work of the 'ohana. They worked in the taro fields (lo'i kalo), caught the fish, and performed the daily tasks necessary for survival. They bore the children (nā keiki) to continue the family line.

Nā keiki in an 'ohana grew up having many mākua to care for them. The 'ohana provided the emotional support, love and security to the child especially when he/she lost his/her parents or was reprimanded by them. Each child grew up with a feeling of well-being, acceptance, self-identity and self-worth.

Nā keiki were sometimes adopted (hānai). Nā mākua sometimes gave a baby to a close relative as a sign of love (aloha). This was usually done within an 'ohana so that the keiki grew up knowing his or her real parents.

Nā keiki were given responsibilities, too. They took care of the aged members of the 'ohana and helped their mākua by carrying food, water and materials for building houses, canoes, etc.

Each child had duties according to his or her size in such activities as planting and fishing, housebuilding, preparing feasts, working on irrigation ditches, taro terraces, walls and on ponds. A child's age was determined not by years but by the tasks he or she could do. For example:

> "The size that enables him to carry a water bottle."
> (A two-year-old was given a small gourd to carry from the upland.)
>
> "The size that enables him to carry two coconuts." (age five or six)
>
> "The size that enables him to carry a smaller member of the family on his back." (age ten) (Handy: 178)

Children learned by watching and doing. To ask questions was considered bad manners. Children were taught that certain gestures were rude, offensive and might even bring death as an offended person may consult a sorcerer by way of revenge. Treating parents and grandparents with utter disregard of their feelings was not acceptable. Children were taught that they were not to behave in a bold manner toward strangers, ask for things, go through the premises of others without permission, claim something that was not one's own. These rude behaviors were called maha'oi. For children to interrupt a conversation was rude. The head was regarded as sacred; therefore, to pull the hair or strike the head of another was considered an insult. (Handy: 188-91)

If a boy showed a special aptitude in an art, he was sent to live with an expert (kahuna). Training started at an early age and a boy training to be a kahuna (expert) was placed under strict kapu. His food, utensils, water gourd, clothing, bed and house were considered sacred. He was not allowed to mingle with other people and especially not with women. After his training was completed and the cleansing had been performed, he was allowed to associate with other men. But, he had to keep himself free of women and had to abide by all of the kapu taught him by his kahuna. Somehow, the kahuna always knew when his student had broken a kapu. To observe all the kapu well was to learn all of what the kahuna had stored in his head. (Handy: 90)

The grandparents (kūpuna) were dearly loved and revered by the 'ohana. They were the source of wisdom and understanding. The oldest kūpuna usually was the first born (hānau mua) or head (haku) of the 'ohana. He/she settled problems and called the 'ohana meetings. These kūpuna took care of the little children in the 'ohana while the mākua worked. They developed close ties with their grandchildren (mo'opuna), especially with the oldest. They were the teachers of the 'ohana and taught planting, fishing, housebuilding and weaving. They taught the chants, wise sayings, stories, genealogies and customs. Those children who showed special talents were sent to special experts (kāhuna) or teachers (kumu) for instruction.

The 'aumākua were the ancestors who remained members of the 'ohana in spirit form. They were guardians and provided strength, inspiration and help. They appeared to members of the 'ohana as sharks, birds, lizards, eels, fish, rocks or plants. They were a real part of the Hawaiian 'ohana then, and still are in some 'ohana today.

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110

UNIT II: APPENDIX K

HO'OPONOPONO (PROBLEM SOLVING PROCESS)

For the Teacher:

The Hawaiians had a practical way of dealing with problems and personal conflicts. They used a process called ho'oponopono which means "to make right." The process involved prayer (pule), discussion (mahiki), confession (hihi), mutual restitution and forgiveness (hui kala or kala hala). A family elder or kupuna usually conducts the meeting. The persons directly involved were included in the sessions. Ho'oponopono was basically a family matter but often involved a non-relative.

The Hawaiians knew that emotional problems caused physical illness. When a person needed medical attention, the kahuna always asked if ho'oponopono had been conducted to cleanse and purify the inner self. He treated the physical malady only after ho'oponopono had been conducted.

Ho'oponopono was also a religious process. The Hawaiian gods and family gods were asked to help the family solve its conflicts. Prayers were frequently recited throughout the sessions. The procedure for ho'oponopono was as follows:

1. Pule: The leader offered a prayer to the gods, calling upon them for guidance.

2. Kūkulu kumuhana: The problem was stated and the energies (mana) of the people present were pooled together into a unifying force.

3. Mahiki: Each successive problem was discussed and corrected like the peeling of an onion. The people spoke directly to the leader who in turn questioned the members of the group about the problem. Each person vented his or her feelings and there was remedial action for each aspect of behavior. 'Oia'i'o (spirit of truth) was a very important part of ho'oponopono. No matter how painful it was, revealing what really happened was of utmost importance. Sincerity was a basic requirement of interpersonal relationships, especially of ho'oponopono. Hihia was the entanglement of resentment, hostility, guilt, depression and discomfort. This affected everyone including the innocent bystanders; for as the truths were revealed, a confusion of different kinds of feelings resulted in the revelation of hurts that went back for days, months and even years before the present hurt took place.

4. Ho'omalu (Silent period): A leader may call ho'omalu to allow the participants to fall into silent thought for meditation, or to cool tempers, or simply to rest. It sometimes could

last a few minutes or as long as a week. Family members could not talk about the problem at all, especially to outsiders.

5. Mihi: Repentance or confession was a big part of ho'oponopono. Sometimes mihi was accompanied with gifts of food to the gods. These gifts were reparation to the people who feasted on the foods after the gods had taken the spiritual essence (mana) from the food offerings. After the spiritual essence was removed, the loving family later feasted on the offerings.

6. Hui Kala (Forgiveness): The person who was wronged must forgive the person who wronged him/her. Each must release and free each other of the grudges and embarrassments permanently.

7. Mō ka piko (Cutting the cord): If a person refused to forgive and release, then mō ka piko was declared. The family severed the cord that tied him/her to the family and he/she was no longer a part of the 'ohana. He/she had to physically remove himself from the community and live elsewhere.

8. Pule ho'oku'u: When everyone had forgiven each other for the wrong doing, a closing prayer was recited which terminated the ho'oponopono session.

Ho'oponopono can be used today in the classroom. The students involved in a conflict can carry on a discussion of the problems under the guidance of the teacher. The procedure is similar to that used in group therapy and the success of the process depends upon the willingness of the children to be open and truthful. When children are allowed to vent their inner feelings, they learn to accept criticism from others in the group. This open communication allows everyone to feel free to express his or her feelings without the fear of being threatened. The teacher has an important role in helping students to clarify their feelings and to temper the strong feelings of those involved. If necessary, call a recess of a few minutes or a day to allow tempers to cool. The ho'oponopono procedure can be modified for student use.

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UNIT II: APPENDIX L

HO'OPONOPONO

For the Student:

Ho'oponopono is a problem solving process used by the early Hawaiians to resolve personal conflicts. Ho'oponopono means "to make right."

The following is a shortened version which can be used by people today who are willing to be truthful and want to resolve the conflict to the satisfaction of all involved.

1. Ho'omalu (Quiet period): A brief period of silence, 20-30 seconds, for all involved to concentrate on the purpose of the session.

2. Kūkulu kumuhana (Statement of the problem): The leader or teacher states the problem as he or she understands it.

3. Mahiki (Discussion): Those involved express themselves and give their views of the conflict. They talk to the teacher who in turn asks appropriate questions of others in the group. As the discussion continues and as the bad feelings become pacified, the students may begin talking directly with each other. The leader tries to stay out of the discussion as much as possible to allow the students to freely express their feelings. The leader may ask questions like:

    a. What really happened?

    b. How do you feel about this?

    c. Are you partly responsible for the problem?

    d. How can we clear this problem?

4. Ha'ina (Confession): All those involved in the conflict will admit their guilt in the incident and ask forgiveness from each other.

5. Kalana (Forgiveness): When the feelings in the group are supportive, then forgiving is a natural reaction. Both parties have to be willing to forgive each other in order to clear away the bad feelings of guilt, shame and malice.

6. Panina (Closing): React naturally to the end of the session. It is natural to want to show some kind of positive showing of aloha such as a pat on each other's back or a hand shake or a hug. Touching is a magical cure-all and leads to warmer relationships.

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UNIT III: THE REIGN OF KAMEHAMEHA I

Overview

Kamehameha grew up at a time when no one chief ruled all the main islands and thus, battles for power and rulership were common. Kamehameha was the chief who founded the kingdom of Hawai'i by conquering the islands. Kamehameha was aided in his warfare by western gunpowder, cannon, and men.

He managed his lands by putting in charge of the islands good men who were loyal to him. He is also famous for the "Law of the Splintered Paddle" which protected the lives of commoners from the ali'i.

Kamehameha saw the beginning of change that was taking place in the economy of Hawai'i. He saw Hawai'i moving from a subsistence economy to a trade market economy.

This unit analyzes the factors which influenced Kamehameha's life and examines the impact of the westerners on Hawaiian culture and environment.

UNIT III: THE REIGN OF KAMEHAMEHA

Generalizations

1. Kamehameha grew up at a time when no one chief ruled all the main islands and thus, battles for power and rulership were common.
2. Kamehameha's life was influenced by the social order and class into which he was born.
3. Many changes in Hawaiian society were brought about through contact with westerners.
4. Kamehameha's leadership was important in maintaining Hawai'i's independence during the years when Hawai'i was first opened to westerners and their ways.
5. Kamehameha's plan of government followed the traditional pattern. The government he established was essentially a feudal autocracy.
6. Contact with westerners brought about economic and social change.

Concepts

1. Leadership
2. Power
3. Conflict
4. Change
5. Culture Contact
6. Economy
7. Government

Objectives

1. Examine and explain the factors which influenced Kamehameha's life.
2. Analyze characteristics of leadership and compare perceptions of good leadership during Kamehameha's time and contemporary Hawai'i.
3. Analyze and explain the impact of the arrival of westerners on Hawaiian culture and environment.

4. Describe and explain the changes - economic, political, and social - that occurred in Hawai'i.
5. Compare the structure of Kamehameha's government and contemporary government.
6. Use oral communication skills in small group situations.
7. Gather data from many sources.
8. Read part of a text and formulate a conclusion.
9. Cooperate with others to attain common objectives.

LESSON I: EARLY LIFE OF KAMEHAMEHA

Generalizations

1. Kamehameha grew up at a time when no one chief ruled all the main islands and thus, battles for power and rulership were common.
2. In his early boyhood Kamehameha was accepted at the court of Alapa'i, the high chief of Kohala. There he was taught to be a skilled warrior.
3. Kamehameha showed amazing strength and unusual skill as a warrior. He was seen as a potential great leader by the people.
4. Kamehameha's life was influenced by the social order and class into which he was born.
5. Leadership was often based on one's genealogy and physical attributes.

Concepts

1. Leadership
2. Social Organization

Objectives

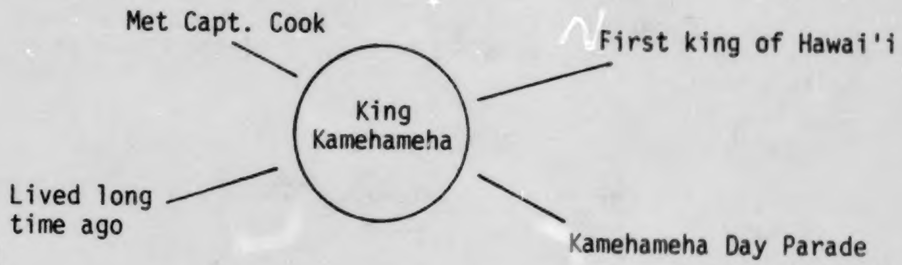
1. Examine the forces which influenced Kamehameha's early life.
2. Analyze qualities of good leadership and compare perceptions of good leadership during Kamehameha's time and contemporary Hawai'i.
3. Gather data from many sources.
4. Improve social studies skills: complete a genealogy chart.

Vocabulary Words to Know

1. Leadership: Guidance, direction
2. Genealogy: An account of the descent of a person or family from an ancestor

Introductory Activity

Introduce this lesson by asking students to recall what they already know about King Kamehameha. Diagram their responses on the board.



If appropriate, ask students to explain or clarify their responses. Accept all responses and encourage students to share their ideas.

Then ask students if they can classify and categorize the responses. Draw a new chart on paper to reflect the categories. Keep the chart for future reference.

Inform students that they will be studying about Kamehameha I and will be able to make additions and corrections to the chart.

Developmental Activities

1. Birth and Early Life

   a. Pose the following hypothetical situation to students: Suppose you are the parents of a newly born baby and the king of the land has given a command to have your baby killed because he heard a prophecy that the child will later cause the blood of kings to spill all over the land. What would you do?

      Accept all students' responses and then have them read "Paiea: A Tale of Royalty." See "Unit III: Appendix A" at the end of this unit for a copy of the reading.

      An alternative to the above activity is to cut the reading into paragraphs, except for the last three paragraphs which can remain together. Then have students in small groups of three to five students determine the order of the paragraphs.

      The following questions can be used as discussion guidelines:

      1) What are the facts of the situation? (What was the prophecy? Who was Alapa'i and what did he do? How was Kamehameha saved?)

2) Who was (were) important to the future of Kamehameha? Are there people who are important in your life?

3) What leadership qualities did Kamehameha have?

4) What can you infer about Hawaiian society from reading the article?

For other accounts about Kamehameha's birth, see the following sources. Discuss the probable year of Kamehameha's birth. Have students explain their answers.

Day, Kamehameha, First King of Hawaii, p. 5-6.

Kamakau, Ruling Chiefs of Hawaii, pp. 66-68. Also see the editorial notes.

b. Ask students if they know the meaning of their last names. After a short discussion, inform students that Kamehameha means the "lonely one." Have students hypothesize why he was called the "lonely one" and why he had been a lonely child. Remind students about Alapa'i's command to kill Kamehameha and discuss how this might have affected his early years.

Bauer, Hawaii the Aloha State, p. 54, states that as a child Kamehameha's only companions were those who cared for him. He was shy and talked little.

2. Kamehameha's Genealogy

Ask students if Kamehameha could have become king if he had been born a maka'āinana.

Explain to students that genealogy was very important to the ali'i. Have students fill out a family tree of Kamehameha to establish relationships. See "Unit III: Appendix B" at the end of this unit.

Have students complete the family tree. For slower students, the teacher may prefer to give the names to the students. The following are the answers to the chart:

1. Kalani'ōpu'u
2. Keku'i'apoiwa
3. Keopuolani
4. Liholiho
5. Kauikeaouli
6. Kalanikupule
7. Alexander Liholiho
8. Lot

If necessary, discuss use of index and glossary to locate information. Students may also need some explanation of a genealogy chart. Before giving the assignment, show an example of a genealogy chart and explain the symbols.

Students may look in the following sources for information:

Bauer, Hawaii the Aloha State.

Day, Kamehameha First King of Hawaii.

Potter, et al., Hawaii Our Island State.

Give students some practice in reading the chart by asking questions, such as "What was the relationship of Lot to Kamehameha?"

If space permits, create a chart to diagram relationships and to help students keep track of the people involved in Kamehameha's life.

3. Young Manhood

a. To prepare students for the reading, tell students that they will be reading about the following men. Also explain to students that Kalani'ōpu'u had already named his son, Kiwala'o, to be his heir and Kamehameha to be the keeper of the war god, Kuaka'ilimoku.

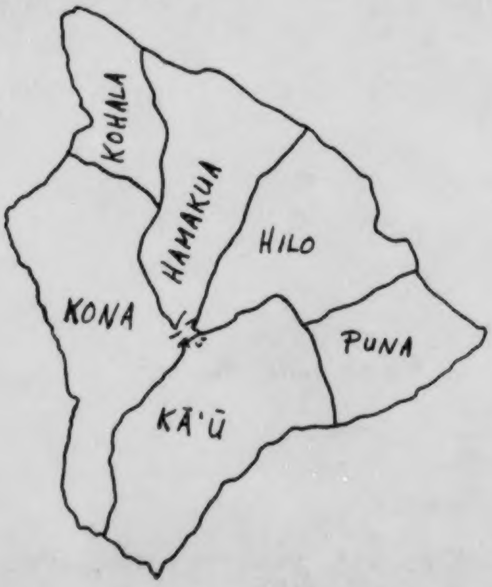
sons: Kiwala'o (heir)
Keōua

brother: Keawe

Kalani'ōpu'u's man: Puhili —— Kalani'ōpu'u - ruling chief — nephew: Kamehameha (keeper of Kuka'ilimoku, war god)

opposition: Nu'uanupa'ahu of Kā'ū
Imakakoloa of Puna

Then project a transparency of the following map to show students the location of Kā'ū and Puna.



Give the following reading assignment and ask: Why do you think this reading was titled "Kamehameha's Bold Move?"

Then ask students to read Apple, Tales of Hawai'i, pp. 20-22.

The following questions can be used for discussion:

1) The author states that Kalani'ōpu'u was the ruling chief of the island of Hawai'i by right of conquest. What does this mean?

2) What happened to Nu'uanupa'ahu and Imakakoloa?

3) Was this an important step for Kamehameha to take?

4) Why do you suppose this reading was titled "Kamehameha's Bold Move?"

5) So far, what leadership qualities to you see in Kamehameha?

b. Discuss qualities of a good leader. Compare qualities of good leadership during Kamehameha's time and today. Record students' responses on a chart. Students can add to the chart as they gain more information.

The following questions can serve as discussion guidelines:

1) How would you define the word leader?

2) Who are some of our leaders? What do you think are the qualities of a good leader?

3) What do you think were the qualities of a good leader during Kamehameha's time?

4) How are political leaders selected in Hawai'i today? during Kamehameha's time?

Students may write a short paragraph beginning with one of the following:

1) I prefer to be a leader.

2) I prefer to be a follower.

Culminating Activity

Have students write one or two paragraphs on one of the following:

a. An Interview with Kamehameha
b. Kamehameha's Adventurous Early Life
c. Kamehameha's Hawai'i

If necessary teach students to write well constructed paragraphs with main ideas and supporting details.

/

LESSON II: KAMEHAMEHA'S RISE TO POWER

Generalizations

1. The struggle for supremacy among the ali'i led to intermittent war until 1796.
2. The chiefs sought western technology to aid them in their battles. They used western men and western weapons in their fight for power over their rival chiefs.
3. Many changes in Hawaiian society were brought about through contact with westerners.
4. Alliances among the chiefs were formed and reformed according to each chief's assessment of the situation and whether his position would be strengthened.
5. Kamehameha was the first man to unite all the main islands under a strong rulership.

Concepts

1. Power
2. Conflict
3. Leadership

Objectives

1. Analyze and describe Kamehameha's rise to power.
2. Describe the changes that occurred in Hawai'i and explain the causes of change.
3. Explain the role of westerners and western technology in the battles for power among the ali'i.
4. Describe and explain the structure of Kamehameha's government.
5. Use oral communication skills in small group situations.
6. Read an article or part of a text and formulate a hypothesis or conclusion.

Vocabulary Words to Know

1. Conflict: A fight or struggle; battle
2. Leadership: The ability to lead or give direction
3. Power: Strength or force; might; ability to control

Introductory Activity

Introduce students to this lesson by asking them to recall wars or conflicts between or among groups or countries, past and present. List students' responses on the board. Then ask students for their opinions about the reasons why groups or countries fight each other. Again list students' answers on the board.

Inform students that the 1780's and 1790's was a time of civil war in the Islands. Focus students' attention to the list of reasons written on the board and ask them to suggest the reasons for civil war in Hawai'i. Focus on the question: Why do you suppose the chiefs fought each other? Write students' answers on chartpaper and validate their responses as students gain more information in subsequent lessons.

Developmental Activities

1. Kamehameha's First Victory

Have students read "Kamehameha's First Victory" in Apple, Tales of Old Hawai'i, pp. 35-37. Prepare students for the reading by discussing the following:

a. The location of the battle

b. Kiwala'o's relationship to Kalani'ōpu'u and Kamehameha

c. Ke'eaumoku's relationship to Kamehameha

The following questions can be assigned to students as part of a worksheet.

a. Main Idea: The battle of Mokuohai had religious significance to the Hawaiians.

Supporting detail(s): ______________________________

____

b. Cause: Battle of Mokuohai --- Result(s): ______________________________

____

c. How do you think Kalani'ōpu'u helped to develop the leadership skills of his royal male relatives? What kind of leadership skills do you think was important?

d. How did Kamehameha become the ruling chief of half of the island of Hawai'i?

e. What do you think Kamehameha did next?

2. Kamehameha's Rivals

Call students' attention to the districts of Hawai'i and identify their ruling chiefs. Or have students draw a map of the island of Hawai'i and identify the districts and their ruling chiefs

Have students read "The Rival Chieftains" in Apple, Tales of Old Hawai'i, pp. 32-34.

Prior to the reading discuss the following so students will read the article with understanding:

a. Status of Keawema'uhili

b. Relationship of Kanuha to Kamehameha

c. The three chiefs and the supporting districts

d. Status of Kahekili

After reading the article students may write short paragraphs from the viewpoint of any of the following:

Kamehameha
Keawema'uhili
Kanuha
Kahekili
Keoua

Inform students that Kamehameha had Englishmen and weapons. In the Battle of 'Iao Valley, Kamehameha used a big cannon, called "Lopaka" which was operated by two Englishmen - Isaac Davis and John Young.

3. The Englishmen and the Cannon

Ask students if they know how two Englishmen - Isaac Davis and John Young - got to work for Kamehameha. If students do not respond have them hypothesize situations which would result in Davis and Young remaining in the islands. Students may read the account of their arrival in Hawai'i in the following sources.

Apple, Tales of Old Hawai'i, 45-46.

Bauer, Hawaii the Aloha State, p. 56.

Janion, The Olowalu Massacre and Other Hawaiian Tales, pp. 69-78.

Have students read "Davis, Young and Lopaka, the Cannon" in Apple, Tales of Old Hawai'i, pp. 45-48.

Students may role play the interaction between Kamehameha and Kame'eiamoku after the attack on the "Fair American."

Discuss: Do you think Kamehameha had power? What is power? Who has power in this school?

Write the word "change" on the board. In small groups of three to five students, have the class list the changes which had taken place in Hawaiian warfare. Have students suggest the causes of these changes.

4. Law of the Splintered Paddle

Ask students for adjectives to describe Kamehameha. Or list many descriptive words on the board and ask students to choose those that they think describe Kamehameha. Then ask students if they know anything about Kamehameha's Law of the Splintered Paddle. Discuss students' versions.

Divide the class into two groups. Have each group role play one version of the origin of the Law of the Splintered Paddle. Students may read in Apple, Tales of Old Hawai'i, pp. 54-56 for two versions of the origin of the law.

The following can be used as discussion guidelines:

a. Describe the events that led to the "Law of the Splintered Paddle."

b. What does this story of Kamehameha tell you about his character? Would you change your description of Kamehameha?

c. Do you suppose this law changed the attitude and behavior of the ali'i toward the maka'āinana?

5. Consolidation of Power

Have students summarize Kamehameha's battles and obstacles in his path of conquest.

Have students read about the last battles on 'Oahu and Kamehameha's victory in the battle of Nu'uanu. The following can serve as sources of information.

Day, Kamehameha, First King of Hawaii, pp. 16-21.

Feher, Hawaii: A Pictorial History, p. 148.

Potter, et al., Hawaii Our Island State, pp. 68-74.

Wong and Carey, Hawaii's Royal History, pp. 77-78.

The following questions can be used as discussion guidelines:

a. Why do you suppose relatives likes Kaeo and Kalanikupule fought against each other?

b. If you were a ship captain, would you also furnish guns and ammunition to the Hawaiian chiefs? Explain your answer.

c. Why is the battle of Nu'uanu considered a turning point in Hawaiian history?

d. What factors helped Kamehameha win his battles?

6. Cession of Kaua'i

Have students pretend to be Kamehameha and answer the following question: Am I satisfied with what I've won? If appropriate, ask students to explain their answers.

Students may read about the cession of Kaua'i in Potter, et al., Hawaii Our Island State, pp. 83-84.

The following questions can be used as discussion guidelines:

a. What was unique about the acquisition of Kaua'i?

b. What role did Kaumuali'i play in the unification of the islands under Kamehameha's rule?

c. Why do you suppose Kamehameha's chiefs wanted to kill Kaumuali'i even after he had surrendered?

Culminating Activity

Have students issue a newspaper describing Kamehameha's rise to power from various viewpoints: Kamehameha, one of his warriors, an opponent, a westerner. Students may write about individual battles.

Students may be divided into small groups of about five and asked to select a title for their newspaper, and to choose writing assignments. Students may also be creative and imaginative and include advertisements that they think might have appeared in the papers if Hawai'i had newspapers at that time.

LESSON III: GOVERNMENT AND SOCIETY

Generalizations

1. A period of peace followed the unification of the islands.
2. Though Hawaiian society was still based on traditional Hawaiian values and ways, contact with westerners was bringing about change.
3. Kamehameha's leadership was important in maintaining Hawai'i's independence during the years when Hawai'i was first opened to westerners and their ways.
4. Kamehameha's plan of government followed the traditional pattern. The government he established was essentially a feudal autocracy.

Concepts

1. Monarchy
2. Authority
3. Change

Objectives

1. Analyze Kamehameha's exercise of his authority.
2. Describe the relationship between Kamehameha's land system and prevention of rebellion.
3. Compare the structure of Kamehameha's government and contemporary government.
4. Analyze the validity of information.
5. Read part of a text and formulate a conclusion.
6. Describe cultural practices of an ethnic group other than one's own and explain acceptance or non-acceptance of them.

Vocabulary Words to Know

1. Absolute Monarch: A ruler who has total power and authority over the people

2. Monarchy: Government in which power to rule is vested in a single person

3. Authority: The right to control, command or make decisions

Introductory Activity

Have students pretend to be Kamehameha who is faced with the following situation:

You have been fighting for several years and have finally won control over all the islands (except Kaua'i). The fighting among the chiefs involved thousands of men and took them away from the job of caring for the land. As king of the islands, what would you do next?

Have students list what they think should be done. Then have small groups of about five students compile their lists and agree on a group list. Discuss each group's list.

Developmental Activities

1. Kamehameha's Land System

Have students read "Kamehameha's Land System." See "Unit II: Appendix C" at the end of this unit for a copy of the reading. The article may be rewritten for slower students or read orally and discussed by paragraphs.

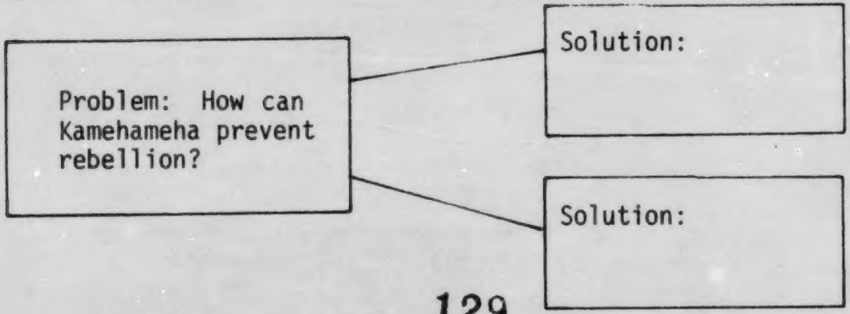
Prior to the reading, discuss terms or concepts that students may have difficulty understanding, such as absolute monarch, lending of land, absentee landlord, serfs, tenant, etc.

The following can be used as discussion guidelines:

a. What is an absolute monarch? Give one example of Kamehameha's authority as absolute monarch. Introduce term "monarchy" and ask students to define it.

b. Do you think people of Hawai'i today would accept the leadership of an absolute monarch?

c. Complete the chart:



What do you think about Kamehameha's method?

d. How were the commoners different from the serfs of Europe?

e. Describe the changing relationship between the chiefs and "their" parcel(s) of land and tenants.

f. How did Kamehameha extend his authority to the islands under his control?

2. Structure of Government

Have students draw a diagram of the structure of government under Kamehameha. The important positions may be written on the board in random order.

e.g., Konohiki, King, Kala'imoku, Governor, Maka'āinana, Advisory Council

Students may also describe the role and responsibilities of each position. Modern counterparts can also be identified.

Position	Responsibilities	Modern Counterparts
King		
Kala'imoku		
Etc.		

Encourage students to use various sources available in the classroom. If appropriate, review with students the use of the index and table of contents to locate information. A partial listing of resources follows:

Apple, Tales of Old Hawai'i, pp. 63-66.

Kamakau, Ruling Chiefs of Hawai'i, pp. 175, 178.

Wong and Carey, Hawaii's Royal History, p. 82.

3. Kamehameha as King

a. Ask students if they think Kamehameha was a good king. If appropriate, have students clarify or explain their answers.

Have students read Day, Kamehameha First King of Hawai'i, pp. 23-25. Give students a chance to change or expand their answers.

b. Have students read the following sources to gain additional information about Kamehameha.

Bauer, Hawaii the Aloha State, pp. 59-60.

Day, Hawaii Fiftieth Star, pp. 45-48.

Kamakau, Ruling Chiefs of Hawaii, pp. 175-186.

Potter, et al., Hawaii Our Island State, pp. 76-77.

Summarize students' impressions of Kamehameha.

4. Foreign Affairs

a. Ask students if they think that all printed matter can be considered "true." Encourage students to share their ideas.

Other questions to discuss may include:

1) How can "true" accounts become false?

2) How can a person determine the truth if there are conflicting accounts?

Have students read both accounts of the Russian incident with Scheffer in the following books. Half of the class can read Hawaii Our Island State and the other half can read Hawaii's Royal History.

Potter, et al., Hawai'i Our Island State, pp. 84-85.

Wong and Carey, Hawaii's Royal History, p. 85.

Discuss the facts or information which are given in both books, only one book, and those which conflict. Chart the information on the board. As students suggest a fact, the class can decide under which column it belongs.

Russian Incident		
Info. which Both agree	Info. given in one book	Conflicting Info.

Then have students suggest how they can get the "correct" story.

For teacher reference, see Daws, Shoal of Time, pp. 51-53.

Also discuss Kamehameha's handling of the situation. Was Hawai'i in danger?

b. Enrichment Activity: For students interested in discovering the background of the Hawaiian flag, see "The Hawaiian Flag" in Janion, Aubrey P., The Olowalu Massacre and Other Hawaiian Tales, pp. 33-35.

5. Kapu System

Have students pretend to be Hawaiians on Kamehameha's advisory council. The question before them is whether or not the kapu system should be applied to all the haoles.

Students may be divided into small groups of three to five and decide on the following:

a. Should all rules or only some rules of the kapu system apply to the haoles?

b. Should the rules apply to all the haoles or only some of the haoles?

Have each group present its ideas and explanations.

Have students read "The Complexities of Kapu" in Apple, Tales of Old Hawai'i, pp. 38-41.

Discuss:

a. Why do you suppose the haoles obeyed the kapu that were applied to them if they did not believe in the power of the Hawaiian gods?

b. If you suddenly found yourself transported back to Kamehameha's time, do you think you would be able to accept all the kapu? Explain your answer.

6. The Hawaiian People

a. Write the following scale on the board and have students decide how they would rate the Hawaiian people of Kamehameha's time. Ask students to explain their answers.

Lazy   Hard working
●——●——●——●——●
1   2   3   4   5

Compare students' responses with some westerners' viewpoints. Students may read the following:

Daws, Shoal of Time, pp. 48-49, describes the industriousness of the Hawaiians.

b. For an example of change of Hawaiian society have students read Golovnin, *Around the World on the "Kamchatka", 1817-1819*, p. 187. The paragraph explains that with the arrival of guns and cannon, the Hawaiian men lost their former warlike spirit and skill with hand arms such as spears, stones.

Capt. Golovnin, a Russian, kept a log of his journeys and included his personal observations and a wealth of information. In his writings, he used the following spellings of people and places.

Hand out a copy of the original spellings and have students decipher the correct names and places. The answers are in parentheses.

Captain Golovnin's spelling (answer)

1. Kareakekua (Kealakekua)
2. Owyhee (Hawai'i)
3. Kremoku (Kalanimoku)
    Hint: sometimes called Billy Pitt
4. Tameamea (Kamehameha)
5. Aroha (Aloha)
6. Woahoo (O'ahu)
7. Morotai (Moloka'i)
8. Mowee (Maui)
9. Tahoorowa (Kaho'olawe)
10. Renai (Lāna'i)
11. Honoruru (Honolulu)
12. Wimea (Waimea)
13. Atoowai (Kaua'i)

Culminating Activity

Divide the class into small groups of about three to five students. Have each group select a person, a place, an event or incident that had some significance in Kamehameha's life.

Have students play "Twenty Questions." The competing groups, in turn, ask a maximum of twenty questions with a yes or no answer. Any group can suggest an answer at any time. However, an incorrect guess counts as one question. The group that gets the correct answer receives the point or wins the round.

LESSON IV: CHANGING ECONOMY

Generalizations

1. Kamehameha's leadership was important in maintaining the welfare of the people during the years when Hawai'i was first opened to westerners and their ways.
2. All societies face scarcity and must make decisions regarding the allocation of their resources.
3. Productive resources are used to produce goods. The three categories of productive resources are: land (natural resources), labor (human effort), and capital (manufactured goods that are used to make other goods or to do other things).
4. Hawai'i began moving from a subsistence agricultural economy toward a trade-oriented market economy.
5. Hawai'i took advantage of its special location and its special resources and began to specialize in goods demanded by the westerners.
6. The sandalwood trade had negative consequences on Hawai'i's land and people.
7. New plants and animals brought into the islands had severe ecological effects on Hawai'i.

Concepts

1. Barter
2. Trade Market Economy
3. Productive Resources
4. Monopoly
5. Opportunity Cost
6. Supply and Demand

Objectives

1. Explain the disadvantages of barter and the advantages of money in the exchange process. Compare with the traditional Hawaiian system of distributing goods and services.
2. Explain the relationship between supply and demand.

3. Evaluate the costs and benefits of the sandalwood trade to Hawai'i's land and people.

4. Describe the changes brought on by contact with westerners.

5. Use appropriate information in solving a problem in group situations.

6. Cooperate with others to attain common objectives.

Vocabulary Words to Know

1. Barter: A system of trade in which one type of good or service is traded directly for another type of good or service

2. Productive Resources: Anything which can be used to produce goods

3. Monopoly: Exclusive control of a commodity

4. Opportunity Cost: What must be given up in order to get something else

5. Supply and Demand: The relationship between consumer demand and producer supply of a particular good or service

Introductory Activity

Have students play a game showing the disadvantages of barter. A merchant who sells silk dresses (among other things) wants someone to teach his young son to read the Bible. The local missionary (an expert in teaching Bible reading) needs whale oil to light the lamps in his church. An ali'i who controls local agricultural production wants a silk dress for his wife, and the captain of a whaling ship (with a cargo of whale oil) needs provisions for his crew. See how fast all the characters in this little drama can arrange to obtain the goods or services they desire. Then play the game over again using money (or nails). Assign money prices to each of the goods and services in question and see how fast exchange takes place.

Assign various roles to the students. Have students play in groups of four: the merchant, missionary, ali'i, and captain.

Make a chart of the disadvantages of barter and advantages of a money system.

Disadvantages of barter	Advantages of money
(List students' responses)	

Source of activity: Department of Education, Hawaii's Economy, 1972, p. 87.

Discuss how the Hawaiians distributed their goods and services and compare similarities and differences. Discuss: Which system would work best in our society today?

Developmental Activities

1. Barter vs. Money

   Have students read "Money: What it is and Does." See "Unit III: Appendix D" at the end of this unit.

   The following questions can be used as discussion guidelines:

   a. What is money?

   b. Which of the following are goods and which are services?

      television, fixing roads, teaching, cars, protecting our safety, Big Mac, giving people injections

      Define goods and services.

   c. What are the advantages of a money system?

   d. What do you suppose would happen if our money lost its value?

2. Hawai'i's First Money

   Have students read "Nails Were Hawaii's Cash." See "Unit III: Appendix E" at the end of this unit.

   Discuss: How were nails used as money?

   Inform students that productive resources are important to every society since they are used to produce goods which people need and/or want.

   Prepare a chart showing examples of the categories of productive resources.

Productive Resources		
Land	Labor	Capital
(pictures of natural resources)	(pictures illustrating human effort)	(pictures of people-made goods that are used to make other goods or other things)

Discuss the different categories of productive resources. Ask students to name the productive resources mentioned in the article "Nails Were Hawaii's Cash" and categorize them under the appropriate label - land, labor, or capital.

Present the following situation to students. After almost 20 years of receiving nails and iron goods, do you think the price of two hogs was still one nail?

Discuss the concepts of supply and demand. When a thing is in short supply, its price is high. And when a thing is abundant, its price is low. Use examples from students' experiences.

Show the relationship of supply and demand to the price of hogs and other food. As the Hawaiians built up a supply of nails and iron products, the price of food went up. No longer were Hawaiians satisfied with one nail. They wanted more goods in exchange for the foodstuffs.

3. Sandalwood Trade

   a. Ask students if they know what sandalwood is. Inform students that the Chinese used to burn sandalwood for incense. Have students guess why sandalwood was desired for incense.

   Briefly discuss the fur and sandalwood trade. Use a map with Hawai'i in the center to show that Hawai'i's location was an important factor in the opening of Hawai'i to foreigners. Or pose the question to students: Does the map give you any information or idea about why many ships stopped in Hawai'i?

   Have students suggest the effects of the sandalwood trade on Hawai'i.

   Students may read about the sandalwood trade and effects of contact with westerners in the following sources. Students may be assigned to read different sources and then be grouped with those who read different sources to discuss the information they gained from their reading.

   Apple, Tales of Old Hawai'i, 60-62.

   Department of Education, Hawaii's Economy, p. 89-90. See "Unit IV: Appendix F" at the end of this unit for a copy of the readings.

   Jackstadt and Mak, The Saga of Ihu Nui, Episode III.

   Potter, et al., Hawaii Our Island State, pp. 79-83.

   Wong and Carey, Hawaii's Royal History, p. 84.

The following questions can be used for a class discussion:

1) Where was the demand coming from? How did the demand in China affect Hawai'i?

2) How did Kamehameha form a sandalwood monopoly? Inform students that today it is against the law to have a business monopoly. Have students suggest reasons for such a law.

3) What were the costs and benefits to Hawai'i of the sandalwood trade? If necessary explain the terms "cost" and "benefit." Write students' responses on a chart.

Sandalwood Trade	
Cost	Benefits

4) To stimulate students' thinking, other questions such as the following can be asked:

   a) What did the ali'i receive? What did the maka'āinana receive?

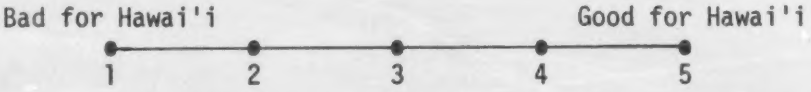
   b) Did the trade affect the forest?

   c) Introduce the term "opportunity cost." What was the opportunity cost to the maka'āinana as a result of the sandalwood trade?

   d) Did the trade affect the health of the people?

   e) Did it affect the subsistence economy of the Hawaiians?

Have students rate the sandalwood trade on a cost-benefit scale and explain their answers.



Students may do this individually, then arrive at consensus in small groups of about five students before attempting to come to a class rating. The importance of this activity is for students to discuss and exchange views. If necessary, remind students that they should have supporting details to reinforce their positions.

If appropriate, the same activity can be used with other industries, such as tourism.

b. Create an interactive bulletin board titled "Products of Hawai'i." Display pictures of products produced by the early Hawaiians before and after the arrival of the westerners. Have students determine when they were produced and discuss the reason(s) for the change in production of goods.

Products of Hawai'i

Directions: On your paper, write the product and "before" if you think it was produced by Hawaiians before the arrival of westerners or "after" if you think it was produced after the coming of the westerners. Explain the change in production of goods.

Date Due: ________________

1. (picture of pig)
2. (picture of onion)
3. (picture of goat)
4. (picture of taro)
5. (picture of irish potato)
6. (picture of sweet potato)
7. (picture of corn)
8. Etc.

Culminating Activity

Divide the class into thirds. Designate some of the students as ali'i, some as haole traders, and the rest as maka'āinana. Ask each to write a one-page narrative describing how he or she feels about the sandalwood trade. Encourage students to write about "their" feelings and thoughts.

Source of activity: Department of Education, Hawaii's Economy, 1972, p. 86.

Unit Culminating Activities

1. Have students list why they think Kamehameha is called "the Great." Write students' list on the board.

   Validate students' answers with the following readings: "Why Kamehameha Is Honored" and "Kamehameha I." See "Unit III: Appendix G" and "H" at the end of this unit.

2. Students may make a chart of the accomplishments of Kamehameha and rank order the accomplishments according to their importance. Have students give reasons why the accomplishments were important to Hawai'i.

Kamehameha I		
Rank	Accomplishment	Importance

3. Have students select the important dates in Kamehameha's life and create a time line explaining the significance of the dates.

4. Have students write a narrative hypothesizing the results that might have been if the islands were not united by Kamehameha.

UNIT III: APPENDIX A

PAIEA: A TALE OF ROYALTY

by Samuel Crowningburg Amalu

During her pregnancy with Kamehameha, Princess Keku'iapiowa developed a craving for the eye of the tiger shark. When this was told to the king of Hawai'i, King Alapa'i, he thought that this was an evil omen.

The prophecy that so stirred the king was that "the child born from the eye of the tiger shark will cause the blood of chieftains and princes to run in streams over all the land." King Alapa'i ordered that the infant be slain at birth.

When the King's command was made known to the Kamehameha family, it was decided that Chieftain Nae'ole would steal the infant and raise him away from the royal court.

In order to disguise their plans and prevent word of them from leaking back to King Alapa'i or to his spies, the Kamehameha family retainers referred to the unborn child only as the hard-shelled crab, the Paiea.

This disguise was continued throughout the infancy and childhood of the prince to assure his security and safety.

Later on, the young prince became celebrated as a warrior in the armies of his uncle, King Kalaniopuu.

And whenever fighting armies saw the emblems of the prince in battle, they would call out the name Paiea.

As a matter of fact, Kamehameha the Great was never called Paiea by his own relatives. He was not even called Kamehameha. In his own family, he was always called Kaleikini. And in the temples before the alters of his gods, he was spoken of and addressed only as Nio.

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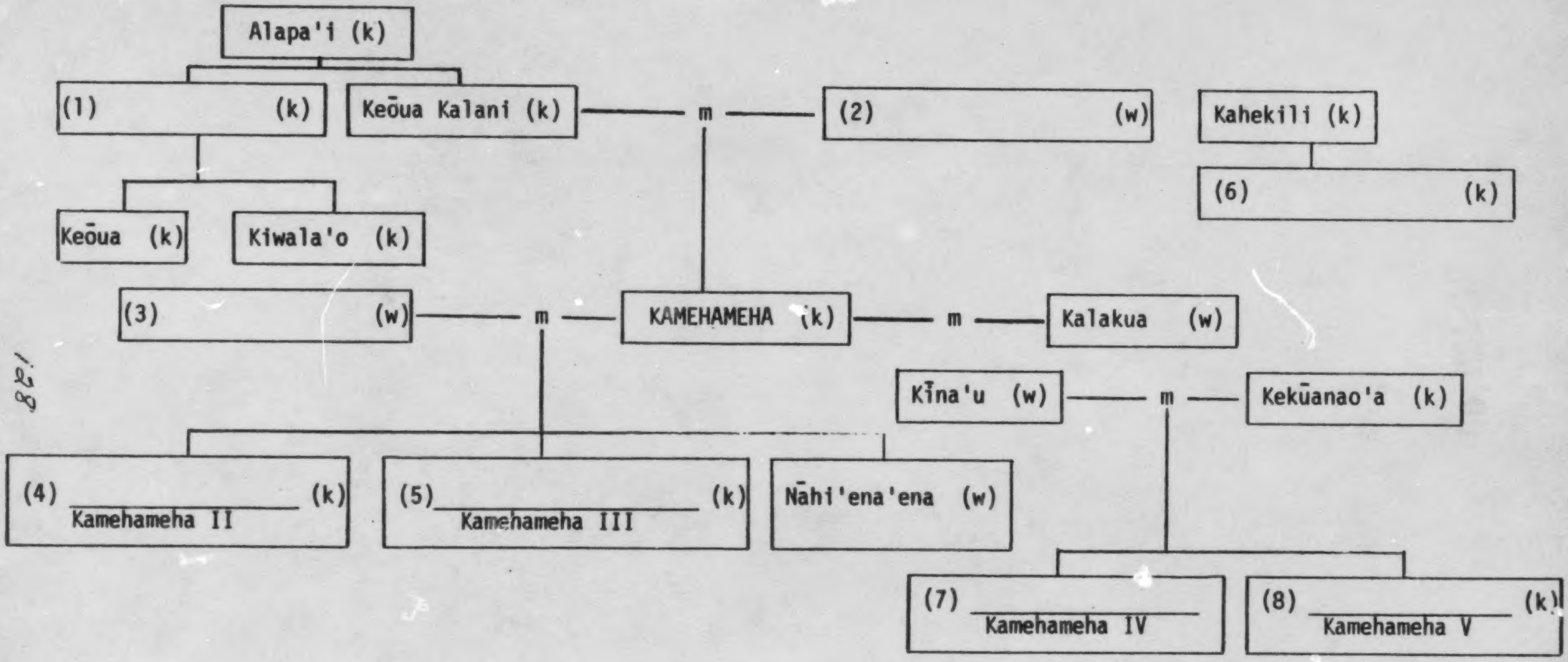
UNIT III: APPENDIX B

GENEALOGY CHART

Name ____________________

Period __________ Date __________


Alapa'i (k)
(1) (k)
Keōua Kalani (k)
m
(2) (w)
Kahekili (k)
(6) (k)
Keōua (k)
Kiwala'o (k)
(3) (w)
m
KAMEHAMEHA (k)
m
Kalakua (w)
Kīna'u (w)
m
Kekūanao'a (k)
(4) (k)
Kamehameha II
(5) (k)
Kamehameha III
Nāhi'ena'ena (w)
(7)
Kamehameha IV
(8) (k)
Kamehameha V

Symbols

k kane
w wahine
-m- married

1. ____________________
2. ____________________
3. ____________________
4. ____________________

5. ____________________
6. ____________________
7. ____________________
8. ____________________

UNIT III: APPENDIX C

KAMEHAMEHA'S LAND SYSTEM

By Russ and Peg Apple

Tales of Old Hawaii

Kamehameha the Great was an absolute monarch in a Polynesian island group whose people believed in and had practiced absolute monarchy for up to 3,000 years -- the last thousand being spent here in the Hawaiian Islands.

By right of conquest, perfect title to every inch of Hawai'i's land was held by Kamehameha the Great.

Those chiefs he favored, he let use his land, parcelling out his land piece by piece, his spoils of conquest, following the traditional Hawaiian system.

To forestall rebellion, no one chief of his staff was lent land in large chunks. A single chief might have the use of many parcels, but they were scattered about on opposite sides of one island, or over several islands. This was so the chief could not consolidate the power that Hawaiian land control gave.

Also to forestall the rise of power which could lead to rebellion, or unfriendly alliance among a group of land-holding chiefs, Kamehameha forced his staff chiefs to stay close to him.

He could watch them and detect potential defection.

Land-holding chiefs were thus absentee landlords. They appointed able relatives, lesser chiefs, to actually live on and run their scattered parcels.

On all lands -- those retained by King Kamehameha and those he lent to his high chiefs -- lived commoners.

Commoners were not serfs tied to the soil. If a family of commoners did not like its new landlord or the chief he assigned to run his land, the family could leave. If the family had a reputation of being hard-working farmers, it was welcome on another chief's land.

Few commoners -- they formed the bulk of Hawaii's population -- chose to exercise this option.

What Kamehameha the Great lent his chiefs in the way of land, he could, and sometimes did, recall. But in practice, few chiefs were dispossessed. Heirs of deceased chiefs were often told to stay put and in charge.

Thus in the time of Kamehameha the Great a degree of permanent association of one chiefly family with a parcel of land began, setting up an "ownership" pattern that was later recognized in a Western legal way in the Great Mahele.

Many commoner families had enjoyed a type of semi-permanent tenancy of small pieces of land for generations. Over generations, as chiefs battled chiefs, they had experienced frequent changes of landlords.

In Kamehameha's time a type of permanent landlord family-tenant family relationship developed. There were many tenant families on each parcel, of course. This relationship came because of Kamehameha's conquest and his rule as the absolute monarch of the kingdom he founded.

Due to Hawaii's geography, Kamehameha had to add a level of command to the traditional governance. For the first time, the islands were united into a single kingdom. Before they had been separate chiefdoms. The king could only be on one island at a time.

He needed vice-kings on the other islands.

Vice-kings, sometimes called governors, were men of proven loyalty to the king, with demonstrated executive ability and whose family relationships could not lead them to rebellious alliances.

Kamehameha changed vice-kings frequently, may even have appointed some commoners, and did appoint haoles to governorships.

By the times of their appointments, vice-kings Isaac Davis and Oliver Holmes of O'ahu Island and vice-king John Young of Hawai'i Island had the status of high chiefs and had married into the Kamehameha family.

These haole vice-kings were also lent lands by the king -- again in scattered parcels. They kept them even after they left the governorship. Parcels were passed along to descendants.

When the Great Mahele came along in the mid-1800's, their descendants took Western-style legal titles.

Queen Emma's mother was one of the descendants.

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UNIT III: APPENDIX D

MONEY: WHAT IT IS AND WHAT IT DOES

Man[1] began using money many ages ago. Since the earliest times, there have been many different items used as money throughout different parts of the world. At first ordinary objects like shells and stones were used. Man has also used beads, wheat, corn, horses, slaves, boats, pots, gold, silver, and paper as money one time or another.

Money as been an important thing to man for a long time, but, WHAT IS MONEY? Money is anything which is commonly accepted and can be used to buy GOODS and SERVICES. In other words, money is a medium of exchange, or a means of payment. Goods are the products we need or want and services are the jobs we pay someone else to do for us, like putting out fires, driving taxis, teaching, or selling in a store.

What if man did not use money? How would man then satisfy his wants? Long ago, before money was in use, people traded what they had for things they wanted without the use of money. This is called bartering. The system works well if each person has what the other wants and if both are willing to trade. But this does not always happen.

There are three main disadvantages to the barter system. For one thing, it is often hard to find someone who has exactly what you want and wants exactly what you have to trade. What if a man has a cow and needs wheat? He might not be able to find anyone who has enough wheat to sell or wants just the kind of cow he has to trade. The result is that people often have to make several trades before they are able to get the things they want.

Another problem with bartering is that the values of items to be exchanged are usually different. For instance, if the man with the cow wants to trade it for some wheat, he has to decide how much wheat his cow is worth. If the next time he wants to trade the cow for a pig, he has to decide all over again how many pigs his cow is worth.

The third problem is that goods and services usually do not have a lasting value. They cannot be saved for a long time and retain their value. A man's cow would eventually grow old and die, or the wheat would rot.

The use of money helps to solve the problems of bartering. As a medium of exchange, money makes the trading of one thing for another much easier because everyone will readily accept money in return for the valuable thing he has to sell. If the man wants wheat, he can simply buy it with money instead of looking for a wheat farmer who wants a cow. If he has no money, he can sell his cow to someone who wants it in order to get money to buy the wheat. In this way goods and service are exchanged for money and people can buy without selling or sell without buying.

Money also sets definite prices on all exchangeable goods and services according to the unit of money used by the people. Thus, instead of trying to decide how much an item is worth compared to other things that could be bartered for it, an item is worth a set amount of money. The amount of money measures the value of a good or service. The value can then be compared, added, or subtracted with respect to other goods and services. People can compare prices and decide what things are most valuable to them.

Finally, money is a store of value because it can be set aside and provides a way for people to save for future needs. People can store up purchasing power by saving money. This money can be later used to buy something they want. The people know that their money can be used as payment at any time in the future, while other things like cows and pigs may not.

Practically everything that anyone produces will be sold to someone else. Money makes it more convenient and easier for the exchange of goods to happen. In an economy where it becomes impossible to arrange all the necessary barter deals, the use of money is an important aid in satisfying wants and needs.

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[1] Man refers to people, both male and female.

Department of Education, Hawaii's Economy, 1972, pp. 103-105.

UNIT III: APPENDIX E

NAILS WERE HAWAII'S CASH

By Russ and Peg Apple

Tales of Old Hawaii

With Hawaii now a part and parcel of the United States, when America devalues its dollar, the dollars in Hawaii devalue automatically. Hawaii's economy is tied to the Mainland's.

It was not always so. Even as late as the great depression of the 1930's, Hawaii had an economy partially reflective of its geographical isolation as an island in the Pacific. But by 1930, Hawaii was well on its way to today's tight economic bond with America.

Back in the 1700's, Hawaii had its own independent economy, Polynesian style, in which private property, America's and now Hawaii's big thing, did not exist.

There was no private property in an ancient Hawaii; no medium of exchange such as a coin or a dollar.

King Kamehameha the Great and all the ruling chiefs before him not only owned the land, but everything on that land, including the lives of its residents. Hawaii's ruling chiefs were absolute monarchs.

In theory, and sometimes in practice, anything owned by a commoner or by a lesser chief, was subject to confiscation by its rightful owner, the ruling chief. Sometimes a deputy did the seizing without his boss' knowledge.

In the 1700's, you couldn't even call your poi pounder your own. But chances were, unless it was a fine one that caught the fancy of a chief, you got to keep it and use it.

Large families were supposed to make the parcels of land assigned to them produce. Sometime a family's "land" included some offshore waters.

Within this family, some members raised taro and some fished offshore. The boss of the family saw that his farmers got some fish and that his fishermen got some taro to make their poi. Their family boss ran an in-family exchange system to distribute his family's products.

But the best, and sometimes the most of that family's products -- fish, fowl, dog, hog, vegetable -- the family boss passed on to the man who managed the chief's land. The manager in turn kept some and passed the most on up to his chief.

Hawaii had a complex distribution system of goods and services, with the basic producers, the commoners, at the bottom. The ultimate beneficiary was the ruling chief who owned it all.

No wonder eligible chiefs fought for the top job of ruling chief. King Kamehameha the Great wrapped up not only the six chiefdoms of his home island of Hawaii, but went on to tie up all the Islands to found a kingdom.

But by that time the first Westerner had sailed in.

Captain Cook introduced Hawaii's first coins, the first medium of exchange. They looked like, and were nails. Yes, nails.

On January 19, 1778, offshore of Kauai, Cook met up with some Hawaiians in a canoe and traded a few iron nails for a batch of fresh fish.

Ashore, Cook found that an iron nail one and a half inches long, with a flat point, was equal to two small hogs.

Captain Clerke, who commanded Cook's companion vessel wrote: "A modern sized nail, will supply my ship's company very plentifully with excellent pork for the day, and as to the potatoes (sweet) and tarrow, they are obtained upon still easier terms, such is these people's avidity for iron."

But these nails, (Hawaii's first "coins") were only good between the Hawaiians and their foreign visitors. Once a nail got into Hawaiian hands it was confiscated by the ruling chiefs. Nails were not a medium of exchange in the Hawaiian community, just between cultures.

The ruling chief passed the nails he acquired to his staff mechanics, who instead of working with bone or wood now quickly learned to work metal. Nails were made into fishhooks; the spikes into daggers, and iron strips into wood working tools.

A nail made into a fishhook a lot quicker than did a human or pig shinbone, and fishhooks were in short supply and high demand.

Wives and daughters who received nails in return for their friendship with the visitors from afar promptly turned their hardware over to husbands and fathers.

Husbands and fathers then curried favor with their superiors by making gifts of the nails to the chiefs.

Iron nails retained their value in Hawaii for decades. As late as 1800, one nail "paid" a Hawaiian male for a full day's arduous labor.

The nail was paid into the calloused hands of the Hawaiian worker, who then in due course passed his wages to his chief and it went up the line to the chief who had both the authority and the technicians to make it into a fishhook to catch fish for himself and his superiors.

The Hawaiian who did the day's labor not only got a symbolic pat on the head but benefited in other ways as his chief distributed goods and favors down to the workers' level.

Soon, more than nails were being passed out from foreign ships to pay for labor and the needed potable water, fresh meat and vegetables. Cloth was the most popular, but beads, mirrors, combs and like gewgaws were found acceptable ashore by the Hawaiians.

And soon, Hawaiian commoners were not as zealous in passing their foreign goodies on to the chiefs. The Hawaiian social order was beginning to be dented by more and more contacts with Westerners. Once in a while a Hawaiian kept his or her "pay," without the knowledge of the chiefs.

Merchant ships fared best. They had trading goods in stock, but military vessels usually only had coins to pay for goods and services ashore in Hawaii.

A coin was useless to a Hawaiian commoner. He had no stores in which to spend it, and word soon was passed around that he had one, and its confiscation occurred.

But if a Hawaiian got some cloth, or a comb, or a bottle of wine or a hunk of cheese he had a chance to personally benefit. If such were not immediately confiscated, then he had a chance to wear it out, eat it or drink it.

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UNIT III: APPENDIX F

SOME EFFECTS OF WESTERN CONTACT

The introduction of new plants and new animals by the haoles disturbed and even destroyed some areas of Hawaii's unique island ecology. Isolated for millions of years, many species of the Hawaiian islands were endemic (which means that they were unique plants, insects, and birds that lived in Hawaii and nowhere else in the world). Over the centuries that the Hawaiians had lived on the islands, they had learned to integrate themselves in the delicate balance of land, population and resources. When the haoles arrived in their sailing ships with different plants, different values, and a different economic system, the delicate ecological organism that was Hawaii was thrown out of balance.

Some lands were laid bare by grazing sheep, goats, cattle --- even rabbits in some cases. In the early 19th century, American traders discovered that large quantities of sandalwood could be obtained on the islands. This knowledge triggered a sudden rush for sandalwood which lasted about 30 years and brought unexpected wealth to the alii. As the local alii began to buy cottons and silks and furniture and stockings and hats, they needed more and more sandalwood to trade with. When all the sandalwood was gone in the lower hills, whole villages were ordered into the mountains to get more sandalwood.

Many makaainana became ill on the sandalwood-mining expeditions into the high, damp mountains and large portions of the food crops withered without anyone to tend them. By the 1830's, the labor cost of getting sandalwood became too high because there were not many trees left.

The short years of the sandalwood boom brought American, European, and Chinese goods to the economy. The makaainana grew crops not merely for a subsistence diet but to trade for goods. The alii suddenly began to understand what acquiring wealth meant -- accumulating Western goods. And the Hawaiian culture was slowly sold away.

Kamehameha died in 1819 and his bones were hidden in a sacred cave in the Kona coast of Hawaii.

Excerpted from Department of Education, Hawaii's Economy, 1972, pp. 89-90.

UNIT III: APPENDIX G

WHY KAMEHAMEHA IS HONORED

By Russ and Peg Apple

Why is there a Kamehameha Day and who was Kamehameha the Great?

For one thing, Kamehameha once owned the land where you live, work and play - from Ni'ihau to Hawai'i islands. He owned it by right of conquest.

Kamehameha the Great is the Hawaiian chief who founded the kingdom of Hawai'i, political ancestor of the State of Hawai'i. He started the job in 1790 and finished it in 1810.

Warfare was his principal tool. His warfare conquered islands, in this order: Hawai'i, Maui with Lana'i, Moloka'i and O'ahu, by 1775. Kaua'i and Ni'ihau joined Kamehameha's kingdom in 1810 through diplomatic negotiations.

Kamehameha's Kingdom was ruled in succession by his sons and grandsons through 1872. They took the Kamehameha name and added Roman numerals II through V. The first Kamehameha was assigned the numeral I. Nobody called him "The Great" until after the death of the last reigning Kamehameha - at least no one in public.

Last of the direct Kamehameha dynasty was Princess Bernice Pauahi, who married banker Charles R. Bishop. As the last of the line, she inherited wealth and land from the Kamehamehas who preceded her in death.

In her will, she left the bulk of her estate to educate children of Hawai'i for life in a changing culture. The Bishop Estate, a Kamehameha institution, now has as its sole beneficiary the Kamehameha schools.

Kamehameha the Great was ruthless by Western standards, but not by the code of his time and people. His opponents were equally ruthless. He lived and won by rules he inherited - rules and codes of a Polynesian civilization 3,000 years old.

He utilized the system under which he was born and raised to do what no other Hawaiian ruling chief had been able to do - unite all the Island chiefdoms into a kingdom.

In his warfare, Kamehameha the Great used Western gunpower and Western military and naval tactics better than his rivals. He was helped by men of several races and nationalities. These men of ability - both Hawaiians and non-Hawaiians - then helped Kamehameha set up the peaceful governance of the kingdom, deal with foreign ships and operate a successful monopoly, the business of overseas trade.

Kamehameha managed his scattered islands by attracting to his service good men loyal to him. He saw that his subjects, the Hawaiian people - regardless of their original loyalties - had their daily fish and poi, could walk the trails in peace, and no longer would be sacrificed in his temples.

He also kept Hawai'i Hawaiian.

Foreigners who met and dealt with Kamehameha the Great had nothing but praise for his physical strength, his grasp of foreign affairs and ideas, and his leadership qualities. Some labeled Kamehameha "the Napoleon of the Pacific," but this was before Napoleon met defeat at Waterloo.

Kamehameha the Great comes out of history smelling, not like a Western rose, but like a fragrant Hawaiian lei.

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UNIT III: APPENDIX H

KAMEHAMEHA I

Spanning the period of transition between the ancient Hawaiian culture and that of the western and European world, the reign of this monarch is filled with thrilling events and strong contrasts.

Kamehameha's right to chieftainship begins with his mother, a woman of high chiefly rank, and his father who was of royal lineage, reaching far back through a line of distinguished forebears.

Conquering the entire island of Hawaii after continuous battles, the warrior chieftain's campaigning that eventually led to the organization of all islands of the group under one head, was a long and difficult one. When Captain Cook visited the islands, Kamehameha spent many hours aboard his ships learning much of the art of warfare that was to assist him in later campaigns. It is generally conceded that many of his victories were largely due to ammunition and arms secured from friendly foreign ships.

Among the distinguished foreign visitors to the islands at this time was Captain George Vancouver who arrived off the coast of Hawaii on March 1, 1792.

Finally conquering his own island of Hawaii, Kamehameha was anxious to complete his ambitious campaign to bring the other islands under his control. In February of 1795 he set sail from Hawaii with the largest army he had yet organized and after taking possession of Maui, sailed on to Molokai where he was again victorious. At Oahu the army landed at Waikiki, mustered forces and prepared to battle the Oahuans who had concentrated their army at the great Nuuanu Pali. The forces of Kamehameha with superior arms were victorious and the battle ended when most of the surviving defenders were driven over the steep precipice of the Pali to perish on the rocks below. Kamehameha then made preparations to attack Kauai and Niihau but the great fleet was scattered in a storm and the plan abandoned. These islands were eventually ceded to him peacefully.

With cessation of the wars the country prospered. Drunkenness was prohibited and oppression restrained. The warrior king became a kind and astute ruler, urging his people to retrench after the ravages of war. A trader who visited the islands in 1798, reports: "The lands are in the highest state of cultivation . . . you here see breadfruit, coconut, plantain, sweet potatoes, taro, bananas, yams - all native products - and watermelons, muskmelons, pumpkins, cabbages and most of our garden vegetables introduced by foreigners." . . .

A system of taxation was devised and the machinery for complete government set in motion. The king purchased several ships and encouraged active trade between the islands and at the ports with foreign ships.

Kamehameha remained on Oahu until about 1811 when he returned to Hawaii, the island of his birth.

On his death, on May 8, 1819, Kamehameha bequeathed to those who followed after not only the tradition of his triumphs as a great military leader but a heritage of wise leadership.

Symbolic of his policies, his wisdom and his statesmanship is the following famous edict which may well be called the fundamental law of Hawaii:

E na kanaka, a malama oukou i ke Akua a e malama hoi i ke kanaka nui a me ke kanaka iki, e hele ka elemakule, ka luahine, a me ke kama, a moe ia ke ala, aohe mea nana e hoopilikia -- Hewa no, Make!

(Translation): "Ye citizens, respect your God, respect the big man, the small man, and let the aged man, woman and children walk the highway, and sleep by the wayside. Let no one disturb -- Death the penalty!"

Hawaii Jubilee. Honolulu: Advertiser Publishing Co., Ltd., 1936. Reprinted with permission of the Honolulu Advertiser.

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UNIT IV: THE REIGN OF LIHOLIHO (KAMEHAMEHA II)

Overview

The reign of Lunalilo is marked by the overthrow of the kapu system. It crushed the social system that had been the foundation of all aspects of Hawaiian life. It left the Hawaiians open to a new religion.

The arrival of the missionaries and their teachings had a profound impact on the Hawaiian people. They brought with them new ways of living as well as a new religion.

After the death of Kamehameha I, the chiefs also wanted a share of the sandalwood trade. This trade resulted in the depletion of sandalwood trees and starvation and ill health of the Hawaiians.

This unit examines the causes and effects of the overthrow of the kapu system, studies the changes in the economy and the effects of the sandalwood trade on the people and environment of Hawai'i and analyzes the impact of the missionaries on the lives of the people.

UNIV IV: THE REIGN OF LIHOLIHO (KAMEHAMEHA II)

Generalizations

1. Social and economic changes were continually taking place as a result of contact with westerners and development of other industries.
2. Kamehameha's monopoly of the sandalwood trade ended with his death. After 1820 the chiefs also profited by the trade and their wants increased to the point of their going into debt. The Hawaiian culture was slowly being eroded away.
3. A turning point in Hawaiian history was the overthrow of the kapu system. It crushed the social system that had been the foundation of all aspects of Hawaiian life. It left the Hawaiians open to a new religion.
4. The missionaries brought with them new ways of living as well as a new religion. They influenced all aspects of Hawaiian life.
5. Facts are subject to varying interpretations, influenced by beliefs, values, or points of view.
6. Actions, ideas and decisions have consequences.

Concepts

1. Change
2. Culture Contact
3. Cause-and-Effect
4. Economy
5. Religion

Objectives

1. Explain the causes and effects of the overthrow of the kapu system.
2. Analyze and describe changes in the economy and their effects on the people and environment of Hawai'i.
3. Describe and explain the impact of the missionaries on the lives of the people of Hawai'i.

4. Explain why values change.

5. Discriminate between fact and opinion.

6. Analyze the reasons for difficulties in acceptance of cultural practices that differ from their own.

LESSON I: LIHOLIHO TAKES OFFICE

Generalizations

1. Liholiho divided his power with Ka'ahumanu, making her his kuhina nui or prime minister.
2. A turning point in Hawaiian history was the overthrow of the kapu system. It crushed the social system that had been the foundation of all aspects of Hawaiian life. It left the Hawaiians open to a new religion.
3. Changes within Hawaiian society were brought about through contact with the white men and their culture.
4. Actions, ideas and decisions have consequences.

Concepts

1. Cause and effect
2. Change
3. Revolt
4. Culture Contact

Objectives

1. Explain the causes and consequences of the overthrow of the kapu system.
2. Describe and explain the dilemma the Hawaiians faced with no system of rules to guide them.
3. Analyze the reasons for difficulties in acceptance of cultural practices that differ from one's own.
4. Explain why values change.

Introductory Activity

Ask students if any of them have experienced having a new teacher, a new vice-principal or a new principal in the middle of the year. Then discuss the following.

a. How did they feel about that experience?

b. Did they welcome the changes?

c. What did they expect from that person?

d. Had they formed an impression or expectaton prior to the person's arrival?

Encourage students to express their ideas.

Relate to the students that the Hawaiian people respected the strong leadership of Kamehameha I. He had brought unity and stability to Hawai'i. His son, Liholiho, was slated to become Kamehameha II. What do you think the feelings of the people were toward Liholiho's leadership ability? Would they be supportive, skeptical, accepting, etc? Have students hypothesize how they might have felt.

Hand out study sheet on Liholiho and his reign. See "Unit IV: Appendix A." Students may complete the sheet during the course of the lessons on Liholiho.

Developmental Activities

1. About Liholiho

Discuss the meaning of the word "character." What are some words which describe people's character?

To get a picture of Liholiho's character, have students read the following sources:

Mrantz, Hawaiian Monarchy, p. 13.

Potter, et al., Hawaii Our Island State, p. 88.

Wong and Carey. Hawaii's Royal History, p. 94.

Discuss the following:

a. What picture do you get of Liholiho?

b. Do you suppose his father, Kamehameha I, had the same impression of him? Explain you answer.

c. What kind of problems do you suppose Liholiho faced? Remember that more and more foreigners were coming to Hawai'i.

2. Overthrow of Kapu System

a. Inform students that for hundreds of years the Hawaiians followed the kapu system and believed that the gods would punish them if they broke the kapu. Stress to students that the kapu system embodied the Hawaiians' fundamental ideas of right and wrong.

Discuss: Pretend you are Ka'ahumanu (favorite wife of Kamehameha) and Keopuolani (most sacred wife of Kamehameha). You are two of the most powerful ali'i in Hawai'i. You also happen to be women. As women, you cannot eat pork, bananas, other foods that are restricted to men. You must eat with other women, never with men. You were brought up to believe in the gods and the kapu system. What would influence you to overthrow this system?

Remind students that many foreigners had been arriving in Hawai'i.

Students may discuss in small groups of three and then combine with another group for further discussion.

Have students read "Overthrow of the Kapu System." See "Unit IV: Appendix B" at the end of this unit.

Have students compare their earlier hypotheses to the information given in the reading. Also discuss: Why do you suppose it was difficult for Liholiho to break the kapu?

b. Discuss:

1) How do ideas and values change?

2) Do you suppose everybody disregarded the kapu system?

3) If you were in charge of the war god Kuka'ilimoku, what would you do? Would you burn your god? Or would you gather an army to fight Liholiho?

Have students read Tabrah, Hawaii A History, pp. 35-36 for a description of people's reactions to the end of the kapu system.

c. Students may read about the changes and the Hawaiian ways which have remained and chart the information.

See Mullins, Hawaiian Journey, p. 39-46.

Changes	Hawaiian Ways

3. Revolt

Ask students to hypothesize why a group of people would fight against their own king. List students' answers on the board. Introduce the word "revolt."

Students may read about Kekuaokalani's revolt against Liholiho and the abandonment of the gods in the following:

Potter, et al., Hawaii Our Island State, pp. 89-90.

Wong and Carey, Hawaii's Royal History, p. 94.

Inform students that not all the old religious ideas were destroyed. Ask students if they know of any beliefs still prevalent today. (Pele)

Discuss cultural or religious beliefs of the various ethnic groups in Hawai'i. Discuss how people learn these beliefs and why it may be difficult for people to give them up. Also discuss reasons for other people's acceptance or non-acceptance of these beliefs.

4. Dilemma

Remind students that not all kapu was "bad." There were many good kapu which regulated the production of food, conserved the fish, controlled crime, etc.

But now with all the kapu abolished and no rules to guide them, what problems did the commoners face? What decisions did they have to make? How do you suppose some people felt?

Students may discuss in small groups and then share their ideas with the class.

Culminating Activity

Have students write a short speech arguing for or against the overthrow of the kapu system.

LESSON II: THE ECONOMY

Generalizations

1. Kamehameha's monopoly of the sandalwood trade ended with his death. After 1820 the chiefs also profited by the trade and their wants increased to the point of their going into debt. The Hawaiian culture was slowly being eroded away.
2. Change was continually taking place as a result of contact with westerners.
3. Hawai'i continued moving from a subsistence agricultural economy towards a trade-oriented market economy.
4. The whaling industry affected the economy of Hawai'i just as the sandalwood trade was beginning to die out.

Concepts

1. Change
2. Cause-and-Effect
3. Economy

Objectives

1. Compare Kamehameha's and Liholiho's management of the sandalwood trade.
2. Describe the effects of the sandalwood trade and whaling industry on the people and environment of Hawai'i.
3. Analyze and describe changes in the economy.

Introductory Activity

Discuss how Kamehameha's monopoly on the sandalwood trade was broken. Have students pretend to be the chiefs of the various districts. Tell students that Kamehameha had just died and Liholiho wants to become king. Remind students of what they should "know" - that Liholiho is not as strong and commanding as his father and that most of the goods from the sandalwood trade went into Kamehameha's treasury. Liholiho needs your support if he is to become king. What would you say to Liholiho? Would you support him wholeheartedly or would you make conditions for your support?

Discuss students' responses. Accept all responses. Discuss the consequences of the "chiefs'" responses to themselves as chiefs and to the people.

Developmental Activities

1. Sandalwood Trade

   a. Have students read about the negative effects of the sandalwood trade in the following:

      Apple, Tales of Old Hawai'i, pp. 61-62.

      Potter, et al., Hawaii Our Island State, p. 82.

      Wong and Carey, Hawaii's Royal History, p. 95.

      Discuss the following:

      1) What consequences did the trade have on the people? The land? the population of Hawai'i?

      2) What do you suppose caused the end of the sandalwood trade?

      3) Why do you think the chiefs wanted to acquire so much western goods?

   b. Inform students that Liholiho died in England. Have students suggest why he might have wanted to visit England. Students may read in the following and compare their answers.

      Potter, et al., Hawaii Our Island State, pp. 100-103.

      Wong and Carey, Hawaii's Royal History, pp. 95-96.

   c. Discuss with students the basic concepts of supply and demand. Many examples can be used, such as:

      1) If the price of a Butterfinger candy is very high, like $12.00 a bar, what happens to the demand for Butterfingers? Do you think more or less people will buy?

      2) If you make and sell Butterfingers and the price goes up to $12.00 a bar, what happens to the amount you're going to supply to the stores? Are you willing to supply more or less?

      If necessary, use other examples the students are familiar with, such as the price of records, cassette tapes, etc.

Help students to define the law of supply and demand.

Law of demand: As the price of a product goes up, the smaller quantity will be demanded; as the price of a product goes down, the larger quantity will be demanded.

Law of supply: As the price of a product goes up, the suppliers of a product are willing to supply more than they will at lower prices.

Show how supply and demand can be graphed. Explain to students that it really is a line graph.

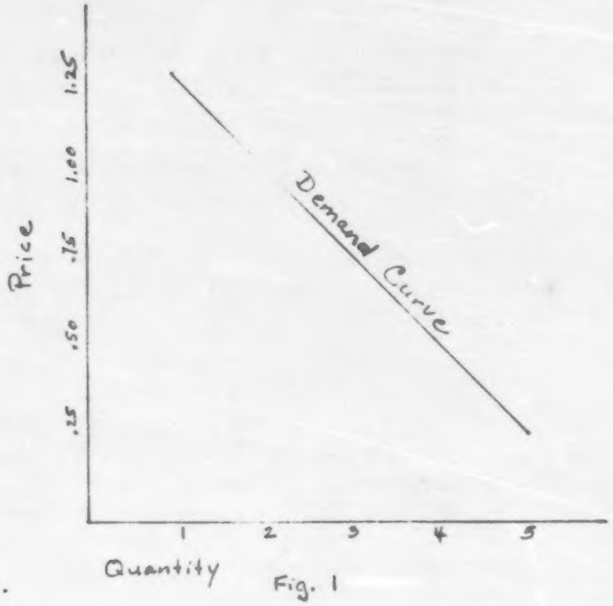


Fig. 1

The demand curve represents the quantity demanded at various prices.

e.g., At $1.25, only 1 will be demanded, but at $.25, 5 will be demanded.

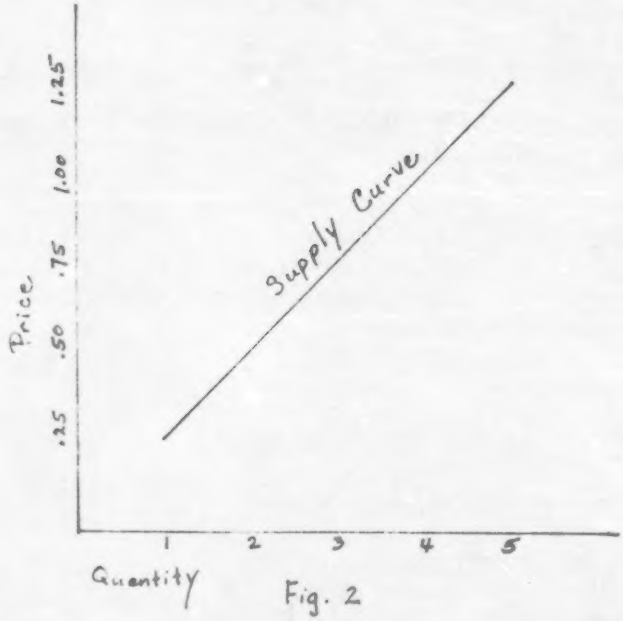


Fig. 2

The supply curve represents the quantity supplied at various prices.

e.g., At $.25, only 1 will be supplied, but at $1.25, 5 will be supplied.

Figure 1, a demand graph shows that the higher the price of the good (price increases as the line goes up ↑) the lower the demand will be (demand increases as the line moves out ⟶)

Figure 2, a supply graph, shows that at higher prices (price increases as the line goes up ↑), the suppliers are willing to supply more (quantity increases as the line goes out ⟶) than they will at lower prices.

Review the determinants of supply and demand -- things that will cause the curve to shift in direction. Determinants most often listed are:

DEMAND: (1) Tastes, (2) Number of buyers, (3) Price and availability of related goods -- substitutes, (4) Income, (5) Expectations, (6) Others

SUPPLY: (1) Price of Inputs, (2) Technology, (3) Number of Sellers, (4) Expectations, (5) Others.

Have students work on the supply and demand curve for sandalwood. See "Unit IV: Appendix C" for a sample worksheet on supply and demand of sandalwood.

2. Whaling

   a. Inform students that the whaling industry became an important industry to Hawaii. Ask students if the whaling industry is important today. Review students' knowledge about contemporary problems and issues about whaling. The following can be used as discussion guidelines:

      1) Do you recall hearing anything about today's whaling industry?

      2) Do you know what whales are used for today?

      3) Why are some people trying to save the whales?

   Encourage students to participate in the discussion. Acknowledge all for contributing to the discussion.

   Then ask students if they have any ideas about the uses of whales in the 1800's. Ask students if they are familiar with the story about the whale, Moby Dick. Encourage students to share "whale stories." Inform students that whales had a tremendous effect on Hawai'i at one period of time in Hawai'i's history.

   Students may read about the whaling industry in the following:

   Jackstadt and Mak, The Saga of Ihu Nui, Episode IV.

   Mullins, Joseph G., Hawaiian Journey, p. 38.

   Potter, et al., Hawaii Our Island State, pp. 104-108, 113.

   Wong and Carey, Hawaii's Royal History, pp. 150-151, 164, 169.

Have students complete a cause-and-effect chart like the following:

Whaling	
Cause(s)	Effect(s)
1.	Honolulu and Lahaina became important cities
Number of ships to Hawai'i increased	2.
3.	Haole businessmen became rich
4.	Whaling industry began to decline
5.	End of whaling industry

Discuss students' answers.

Other cause-and-effect relationships about the current economy, local or national, can also be discussed.

Discuss the following:

1) What was Hawai'i's role in the whaling trade?

2) What changes took place in Hawai'i as a result of the whaling industry? Inform students that while the whaling industry started during the reign of Kamehameha II it continued through the reigns of the next two kings.

3) Do you see a trend developing in the economy of the islands?

4) What's our economy like today? (Accept all responses. If appropriate, ask students to clarify or explain their views.)

b. Have students work on the supply and demand curve for whaling. See "Unit IV: Appendix D" for the whaling supply and demand worksheet.

Culminating Activity

Have students describe the economic changes which took place in Hawai'i during Lunalilo's reign from an elderly Hawaiian's point of view. Remind students that the Hawaiian was brought up under the strict kapu system of traditional Hawai'i.

LESSON III: THE MISSIONARIES

Generalizations

1. The story of Henry 'Opukaha'ia inspired the first Christian Mission to come to Hawai'i.
2. The missionaries brought with them new ways of living as well as a new religion. They influenced all aspects of Hawaiian life.
3. An important contribution to Hawai'i was the establishment of a written language and a formal educational system.
4. After 1820, the work of the missionaries went along at the same time as the operations of trade and business. The missionaries tried to counteract the negative influences of the traders and whalers.
5. Facts are subject to varying interpretations, influenced by beliefs, values, or points of view.

Concepts

1. Change
2. Religion
3. Missionary
4. Culture Contact

Objectives

1. Describe the impact of the missionaries on the lives of the people of Hawai'i.
2. Explain the importance of a written langauge to Hawai'i.
3. Explain the importance of the printing press to the development of the educational system.
4. Discriminate between fact and opinion.

Note to the teacher: The Mission Houses Museum on O'ahu has an education program which produces teaching materials for classroom use. The purpose of these materials is to provide teachers and students greater access to materials which offer a first hand look at the nature of missionary life and work.

Call or send inquiries to Deborah A. Pope, Mission Houses Museum, 553 South King Street, Honolulu, Hawai'i 96813.

Introductory Activity

Divide the class into small groups of about five. Have each group list their impressions of the missionaries and what they think the missionaries contributed on a chart divided into two parts - impressions of missionaries and contributions of missionaries.

Impressions of Missionaries	Contributions of Missionaries

Have students share their answers. At the end of this lesson, give students the opportunity to review the lists and to make changes or additions.

Developmental Activities

1. Henry 'Opukaha'ia

Inform students that the first missionaries came from New England and arrived in the islands in 1820. Have students hypothesize how the missionaries may have heard about Hawai'i and what led them to make the long trip to Hawai'i.

Encourage students to voice their opinions and accept all responses.

Have students read about Henry 'Opukaha'ia, also known as Obookiah. See the following sources:

Bauer, Hawaii the Aloha State, pp. 64-65.

Day, Hawaii: Fiftieth Star, pp. 66-67.

Wong and Carey, Hawaii's Royal History, p. 100-101.

Discuss the role of 'Opukaha'ia in the arrival of the missionaries in 1820.

2. The First Missionaries

   a. Have students read about the first group of missionaries. See "The Pioneer Company" and "Adjusting to a Hard Life," "Unit IV: Appendix E-F" at the end of this unit.

      The following questions can be used as discussion guidelines:

      1) Who are missionaries? Do we still have missionaries in Hawai'i today?

      2) How would you describe the character of these missionaries who came to Hawai'i in 1820?

      3) What was their mission in Hawai'i? Did they succeed? Explain your answer.

      4) Why do you suppose there was a doctor, a farmer, and teachers among the missionaries?

      5) How did Hawaiian royalty help the missionaries who stayed in Kailua-Kona? How do you suppose they got those goods in the first place?

   b. Have students trace the route of the "Thaddeus" from Massachusetts to Hawai'i on a world map. Or have students give latitude and longitude points so that a ship would be able to reach Hawai'i from Massachusetts if given the important latitudes and longitudes. Students may also calculate total distance of the trip.

3. A Missionary's Impression of Hawai'i

   a. Ask students how we know about events of the early 1800's. How do we know whether or not the events and descriptions of the Hawaiians are accurate?

      Discuss with students that some of our information come from journals of people who visited Hawai'i. What do you think would be included in a journal of someone who visited Hawai'i? Or pose the question in a hypothetical situation: Suppose you were chosen to visit the newly discovered stone-age people in the jungles of Brazil. What kinds of things would you record in your journal or diary?

      Explain to students that a journal is written from the author's viewpoint and may not be objective and oftentimes does not give the other's point of view. The author's viewpoint is also influenced by his or her own culture and way of thinking.

      Then have students read "Impressions of the Missionaries." See "Unit IV: Appendix G" at the end of the unit. Inform students that the reading is written from a missionary's viewpoint and values. The article can be read aloud and the main ideas discussed. Students can also analyze Stewart's writing for facts and opinions.

b. Discuss with students that there may be value conflicts when two different cultures try to work together. Oftentimes the predominant culture "wins" and its values become "right" and "good." Discuss Stewart's values that can be inferred from his writing. Also discuss the source of Stewart's values.

   Students may also read Wong and Carey, Hawaii's Royal History, pp. 101-103. The reading describes the missionaries' reactions to Hawaiian ways.

   Have students discuss the following:

   1) Why do you suppose the missionaries felt that way?

   2) What are the views of most of the people in Hawai'i today? Explain why today's people would have those views.

c. For a different missionary viewpoint of the Hawaiians see Hunt, et al., Stories of Hawai'i, pp. 24-33.

   Have students discuss: Which account gives the "true and accurate" picture of Hawai'i?

   Have students recall the story about the seven blind men describing an elephant. Each gives a very different description because he is describing different parts of an elephant. Ask students if the same analogy can be applied to the different accounts of the Hawaiians.

4. First Tasks

   a. Tell students that being able to read the Bible was very important to these Christian missionaries. They thought that reading the Bible was the only way to communicate with God.

      Remind students that the Bibles the missionaries had in 1820 were written only in English and that the Hawaiians did not have a written language. Have students list what the missionaries had to do before the Hawaiians were able to read the Bible with understanding. List these on a chart and compare with the actual work of the missionaries.

      To validate students' responses, have them read the following:

      Potter, et al., Hawaii Our Island State, pp. 114-117.

      Wong and Carey, Hawaii's Royal History, pp. 103-105.

The following questions may be used as discussion guidelines:

1) Why were some haoles opposed to education for the Hawaiians?

2) Do you agree or disagree with some of the traders who accused the missionaries of using religion to gain control of the Island for themselves?

3) Who and what are very important to the success of the mission?

4) How important was the printing press to education?

Hand out worksheet "Teachers and Preachers." Students may complete the worksheet during the course of this lesson. See "Unit IV: Appendix H" at the end of this unit.

b. A short lesson on the structure of the Hawaiian language, pronunciation rules, key phrases, numbers, colors, etc., can be reviewed.

For teacher resource see Kamehameha Schools' Ho'omaika'i: Explorations Workbook.

5. Have students make a time line showing the accomplishments of the missionaries. Students may begin with the arrival of the First Company and continue until the missionaries had to become self-sufficient.

6. Early Missionary Schools

a. Have students read "Unit IV: Appendix I" about teaching the chiefs to read and write. Discuss: Was it important that the adult chiefs be taught first?

b. Have students experience the discipline of going to a missionary school.

Tell students that they have to sit up straight and to stand when called upon to answer a question or to recite. The answer must be read straight from the text, not answered in the students' own words.

Call upon a student to read a paragraph and other students to answer questions.

The following books may be used:

Day, Hawaii Fiftieth Star, pp. 80-81.

Potter, et al., Hawaii Our Island State, pp. 117-118.

Wong and Carey, Hawaii's Royal History, pp. 103-105.

Discuss students' experiences. Have students share their viewpoints about attending school in such an atmosphere. Discuss positive and negative aspects of such education.

Discuss: How did the ali'i help foster education and the cause of the missionaries?

7. Extension of Education

   a. In small groups of about three students, have students hypothesize how life might be different if the missionaries and the government did not establish a school system.

      Raise the following questions to stimulate students' thinking:

      1) What would you or your parents be doing now?

      2) What kind of work will you be doing so that you can eat and clothe yourself?

      3) What possessions would you not be able to have?

      4) What kinds of goods now in Hawai'i would not be around?

      Then have students evaluate the importance of an educational system.

      Students may read the following for a brief history of the founding of schools.

      Apple, "Hawaii's Royal School." See "Unit IV: Appendix J" at the end of this unit.

      Potter, et al., Hawaii Our Island State, pp. 118-123.

      Wong and Carey, Hawaii's Royal History, pp. 146-147.

   b. Discuss with students:

      1) How does the government today support education?

      2) How do the laws today support education? (curriculum, attendance, graduation requirements, etc.)

      Have students read Potter, et al., Hawaii Our Island State, pp. 123-124. Ask them to list the changes and improvements, and government support of education on a chart.

Education	
Government Support of education	Other improvements or changes

Have students examine the data on the chart and form generalizations about the education system.

c. Tell the class a little about David Malo, John Papa I'i, and Samuel Kamakau. See Hunt, et al., Stories of Hawai'i, pp. 35-37, 40-41, 43-44.

They were all adults when the missionaries arrived in Hawai'i. They went to school to learn to read and write. They later wrote books on the history and culture of Hawai'i. Their books are invaluable as sources of information about early Hawaiian history and traditional Hawaiian culture.

The books they wrote are:

David Malo, Hawaiian Antiquities.

John Papa I'i, Fragments of Hawaiian History.

Samuel Kamakau, Ruling Chiefs of Hawaii.

Divide the class into thirds. Each third can read a short excerpt from one of the author's books. See Hunt, et al., Stories of Hawai'i, pp. 35-46. for the selections.

Have students discuss:

1) What impact did the missionaries make on their lives?

2) What information do we now have about early Hawaiian history and culture because of these writers?

3) Do ideas and actions have consequences?

8. Effects of Missionaries' Teachings

Have students pretend to be extremely "straight" missionaries and determine if they would allow the following customs and activities to continue:

a. wear lei
b. dance the hula
c. fly kites
d. drink alcoholic drinks
e. smoke tobacco
f. women wear only pā'ū (no top)
g. Pray to their 'aumākua
h. box and wrestle
i. cook on Sunday
j. kill deformed babies

Have students compare their answers with the missionaries' warnings. See Tabrah, Hawaii A History, pp. 41-42. The missionaries warned against all of the above activities. Have students hypothesize how the Hawaiians felt about these "missionary rules."

9. Religious Influences

a. Ask students to recall stories or superstitions they have heard about Pele. Then tell them about Kapi'olani who had such faith in her Christian God that she defied Pele.

Have students read "A Significant Anniversary." See "Unit IV: Appendix K" at the end of this unit.

Ask students to relate any cause-and-effect relationships they see in the article. For some students, the teacher may need to give the cause(s) and have students explain the effect(s) or give the effect(s) and have students relate the cause(s).

b. Students may also read about the impact of the missionaries on Kapi'olani. See Wong and Carey, Hawaii's Royal History and "Unit IV: Appendix K" at the end of this unit.

c. Use the dilemma of Nāhi'ena'ena to illustrate the concept of cultural clash. See Wong and Carey, Hawaii's Royal History, pp. 144-146 for a brief account.

Ask students if they also experience cultural clash between what is taught in school and what is expected at home.

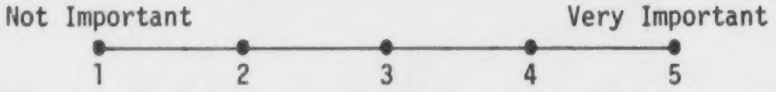
10. The Newspapers

Have volunteers, about a third of the class, bring newspapers to class for this activity.

Divide students into groups of about three students and give each group a newspaper. Have students list the type of information that is available in the newspapers. Then have students hypothesize the kinds of people that would be interested in such information.

After discussing the students' findings, have each group rank the importance of newspapers to society.

e.g.,



Then have each group explain its ranking to the class.

Help students see the relationship between the growth of newspapers and the growth of education.

Have students read Potter, et al., Hawaii Our Island State, pp. 125-126 for a brief history of newspapers.

Have students briefly summarize the history of newspapers.

Culminating Activity

Have students look over their responses to the introductory lesson. Have students change, make corrections, additions, etc. Call on a few groups to explain their responses.

Note to teacher: For references about the missionaries in Hawai'i, see "Unit IV: Appendix L" at the end of this unit.

Unit Culminating Activity

Have students read the summary of Liholiho's reign. See "Unit IV; Appendix M."

Have students choose one event that was most important in the history of Hawai'i.

Students may work individually, choosing the event and noting the reasons for their selection. Then group students into small groups to discuss their choices. The objective is to hear each others' opinions and not try to arrive at a group consensus. Then a class discussion may be held.

Each student may then write his or her own final selection and explain the reasons for his or her choice.

UNIT IV: APPENDIX A

LIHOLIHO AND HIS REIGN

1. Statistics on Kamehameha II:

    A. Hawaiian name
    B. Father
    C. Date of birth
    D. Age at beginning of reign
    E. Length of reign
    F. Date of death
    G. Age at death
    H. Place of death
    I. Cause of death

2. The two most important events during the reign of Kamehameha II.

3. Date of the overthrow of Hawai'i's Kapu System.

4. EXPLAIN why 'Opukaha'ia was important to Hawai'i's religious and educational history.

5. Prove or disprove this statement: ALL MISSIONARIES WERE MINISTERS OR PREACHERS.

6. What religious groups (names) first sent missionaries to Hawai'i?

7. What was the main purpose for the coming of the missionaries to Hawai'i?

8. Fill in the data on THE FIRST COMPANY:

    A. Ship
    B. Departure date
    C. Port of departure
    D. Route taken
    E. Arrival date
    F. Port of arrival
    G. Length of voyage
    H. Name of first Christian church
    I. Date of church dedication

9. List the causes of the great decline of the Hawaiian population.

10. This is a "Just suppose ..." question. Before you start, THINK!

    "Just suppose there were no Christopher Columbus ..."
    "Just suppose there were no you ..."
    "Just suppose there were no Captain Cook ..."
    "Just suppose there were no ..... Intermediate School"

Now, write a paragraph discussing: "Just suppose there was no 'Opukaha'ia ..."

UNIT IV: APPENDIX B

OVERTHROW OF THE KAPU SYSTEM

The overthrow of the kapu system was the result of many causes which had been at work for more than 25 years before Liholiho became king.

One of the most important causes in breaking down the Hawaiians' faith in the kapu system was the example of the foreigners and their breaking of the kapu along with their arguments with Hawaiians that the kapu system was wrong. The Hawaiians had heard about the overthrow of the kapu system in the Society Islands by their king. It is also said that a certain priest, in Kamehameha's presence, had foretold the end of the kapu system. Ka'ahumanu had also secretly eaten bananas without any consequences from the gods. Some people felt that the gods would not punish them as long as the priests did not witness them breaking the kapu.

Ka'ahumanu and Keopuolani, Liholiho's mother, agreed that the kapu system should be abolished. Soon after Liholiho was crowned, Ka'ahumanu suggested that Liholiho disregard the kapu. It is said that the king remained silent and did not give his consent. Keopuolani was present and afterwards sent for Kauikeaouli, Liholiho's younger brother, and ate with him. Liholiho permitted this breaking of the kapu, but did not break the kapu himself.

Over a period of several months, Liholiho wrestled with the question: should he stick with the old customs and uphold the kapu system or should he abandon the old system?

When Liholiho finally made up his mind he invited the leading chiefs and several foreigners to a feast. Two tables were set up, one for the men and another for the women.

After all the guests had begun to eat, Liholiho suddenly sat down in a vacant seat at the women's table and began to eat. The guests clapped their hands and shouted "Ai noa," meaning free eating or the eating kapu is broken.

After the meal, Liholiho ordered the heiau destroyed and the idols burned. The date was November, 1819.

Source: Kuykendall, Ralph S., The Hawaiian Kingdom, 1778-1884, Foundation and Transformation. Honolulu: The University Press of Hawaii, 1957, pp. 66-68.

UNIT IV: APPENDIX C

SANDALWOOD

I. Draw the "typical" supply and demand curve. Be sure to label all the parts.

II. Situation:

a) Kapu lifted on sandalwood by Liholiho
b) Chiefs enjoy use of Western goods
c) More commoners are used to harvest sandalwood
d) Growing scarcity of trees to harvest

Knowing these facts, how would the supply/demand curve change? Label the new supply curve S1.

II. Situation:

a) Depletion of sandalwood trees
b) Native population decreases
c) Some Hawaiian sandalwood was "false sandalwood"
d) Demand of sandalwood dwindles

Knowing these facts: how would the supply/demand curve change? Label the new demand curve D1.

UNIT IV: APPENDIX D

WHALING

I. Draw the "typical" supply and demand curve. Be sure to label all the parts.

II. Situation:

- a) Cost of catching whales rise
- b) More time at sea -- opportunity cost
- c) Capital invested
- d) Growing scarcity of whales

Knowing these facts, how would the supply/demand curve change? Label the new supply curve S1.

III. Situation:

- a) Finding of crude oil in Pennsylvania; lower demand for whaling oil
- b) California being settled; provides services to whalers

Knowing these facts, how would the supply demand curve change? Label the new demand curve D1.

UNIT IV: APPENDIX E

THE PIONEER COMPANY

On October 23, 1819, the first group of missionaries left New England and set sail on board the "Thaddeus" bound for Hawai'i. In the group were:

Hiram Bingham, a minister, and his wife Sybil
Asa Thurston, a minister, and his wife Lucy
Samuel Ruggles, a school teacher, and his wife Nancy
Thomas Holman, a doctor, and his wife Lucia
Samuel Whitney, a teacher, and his wife Mercy
Daniel Chamberlain, a farmer, and his wife Jerusha and their five children
Elisha Loomis, a printer, and his wife Maria

What had drawn these people together was their strong desire to teach others about God and about the Christian religion. They shared the same views of right and wrong and the hope of heaven. They firmly believed that they were called by God to teach the people of Hawai'i all the things they knew to be good and right. Their goals were to teach the people to read and write, especially the necessary skills to read the Bible, and to turn them away from their barbaric customs and ways to a more Christian and "civilized" society.

At first they were seasick. And it seemed that it was more than they could bear. But they bravely endured it for five months, keeping their diaries cheerful and calm.

Their meals consisted of beef and rice, dried peas and pudding, day after day. They wrote in their diaries that the meals were good and better then they deserved.

For five months they lived aboard the crowded "Thaddeus." Their faith in God and their mission in Hawai'i helped them to overcome any misunderstandings they might have had.

In the early hours of March 30, 1820, the moonlit mountains of the island of Hawai'i was sighted.

They learned that Kamehameha was dead, that for ten months Hawai'i had a new king and that the old religion and priests had been swept away.

The missionaries asked Liholiho for permission to teach and preach in Hawai'i. Liholiho, through his interpreter, replied, "We have got rid of one religion. We shall not be in haste to welcome another."

Liholiho asked his advisors for their opinions about what he should do. Liholiho's prime minister, Kalanimoku, mentioned that the missionaries could teach them to read and write. After listening to other people's opinions, Liholiho's decision was to allow the doctor to remain, but to allow the others to go to O'ahu to live there one year. At the end of the year, they would be sent back if their ways were not good.

The Thurston family also remained in Kailua, Hawai'i. Since water was scarce in Kailua, their dirty laundry for the last five months were taken with the other missionaries to O'ahu where they hoped the water supply would be more plentiful.

On the morning of April 14, 1820, the "Thaddeus" dropped anchor outside the reef of Honolulu harbor.

The women were lowered after all the goods had been landed. They walked with their husbands through Honolulu. A throng of native Hawaiians, catching their first glimpse of white women, trailed behind. Some bold ones plucked at the sleeves and peered under the bonnets.

To the missionaries, used to living in clean houses with doors and windows, the houses they were given smelled of dust and the dry grass like a haymow. They saw insects crawling up the windowless walls and mice scampering around the dirt floor.

They were not discouraged. Though they were preachers and teachers, they had worked with their hands. The men went to work and brushed walls, repaired thatch, carried in rushes for the floor and wood for the fire. The women put on their oldest dresses and got down on their knees to scrub.

On Sunday, four days after they moved ashore, they held their first public worship.

Adapted from Albertine Loomis, Grapes of Canaan. New York: Dodd, Mead & Company, 1951, pp. 21-36, 42-45.

UNIT IV: APPENDIX F

ADJUSTING TO A HARD LIFE

Tales of Old Hawai'i

By Russ Apple

When the Rev. and Mrs. Asa Thurston and Dr. and Mrs. Thomas Holman arrived in Kailua-Kona after a 164-day sail from Boston, the king of Hawai'i welcomed them and put them up in his former palace.

Next to the king's own grass house, it was the best grass house in the neighborhood--plenty of standing room and one, large open space under roof and enclosed with walls.

There were no windows.

The door was 3½ feet high.

For their first two nights, the Thurstons and the Holmans slept as did Hawaiian royalty, on piles of finely woven lauhala mats placed on the floor.

What may have been a palace to Hawaiian royalty was just like one unfurnished attic to missionaries from New England. Hawaiian style housekeeping did not meet New England standards.

By the second morning, their complaints had reached the ears of Queen Kamamalu. She was sympathetic with their wish to sleep in real beds.

From a royal warehouse, she sent over two bedsteads of Chinese manufacture. Each bed was a big four poster.

Before they put the bedsteads up, the Thurstons and the Holmans held what the navy calls a "field day." They gave the grass house a good cleaning.

The two couples turned to with a broom. First they held the broom aloft and swept cobwebs, loose stalks of grass and other debris from the ceiling--which was the inside of the thatched roof.

Then they set up the four-poster beds.

For privacy--two couples occupied one room--they strung ropes around and between bed posts, and then strung another rope from the foot of one bed to the opposite wall to mark off the bedroom.

On the ropes they hung curtains which separated the beds from each other and the bedstead area from the rest of the room.

The rest of the room became the combination sitting room and dining room. The queen had sent over a large chest. It became the dining room table. Seats were boxes, buckets and trunks.

Cooking was done well away from the grass house, of course, and Mrs. Thurston wrote that wood came to them from two miles away on the backs of men.

Not only was the wood used for cooking, but Mrs. Thurston heated the iron shared by the families.

That iron was used to smooth wrinkles from light, thin, tropical dresses worn by the only two American women on the island of Hawai'i. Mrs. Holman and Mrs. Thurston did the ironing, of course, but the washing was done by Hawaiian girls.

Once the girls were sent several miles away to a fresh water hole to do the washing. By scrubbing one dress on lava, five holes were put in it. From then on, washing was done at home under direction.

Water for the washing came from two to five miles away in gourds, carried on the shoulders of Hawaiian men.

Then King Kamehameha II found in one of the warehouses a large circular table made in China. He sent it over to become the dining room table.

And soon his majesty himself came to enjoy a meal with the Holmans and Thurstons. He brought 50 attendants--most of them crowded into the room with him--and the main course.

When all were seated, the king's steward made a grand entrance bearing a tray of meat. He put the tray on the Chinese table, tore the meat apart with hands and teeth and served the pieces.

Mrs. Thurston noted in her diary that she and her husband did not eat any of the main dish.

It was roast dog.

Reprinted with permission of Honolulu Star-Bulletin, July 10, 1981.

UNIT IV: APPENDIX G

IMPRESSIONS OF A MISSIONARY

May 26, 1823, pp. 166-7, Dress of the people at church.

Sunday is also an interesting day to the passing stranger --for the Sabbath, the real state of the people, struggling from barbarity to civilization is more obvious than at any other time. ...

Remembering how recently the first improvements were made here, there is certainly much to admire; but more, in a way, at which to laugh. This is seen most easily in the dress--the variety and mixture is impossible to describe. The king, queens, prince, princess, and all the highest chiefs, were always very well dressed at church, and often rich and fashionable. But when seen with the "Royal Guards," and the other chiefs, as they always are, they all look ridiculous. The dress of the guards, which is supposed to be a "uniform" look like the thrown away uniforms of half a dozen different nations, and of as many different centuries. Some of the suits look like they went through all the hardships of the Revolutionary War. ...Judge for yourself what this would look like,--a coat and cocked hat, on a native without pants; or a hat and pantaloons without a coat or shirt, or a hat and shirt alone; all of which I have seen. Some of the officers look very nice, however, with new blue uniforms with gold shoulder decorations.

Sometimes there is also an odd mixture in the dress of the chiefs; for example, a rich suit from Canton of satin or silk, with a sailor's check or red flannel shirt, and a many colored wool cap, with perhaps one coarse sock and one shoe. I have seen a woman of high rank going to church in a loose slip of white muslin, with thick workman's shoes, and no stockings, with a heavy silver-headed cane in her hand, and a huge French hat on her head.

December 3, 1823, pp. 240-1: Native houses

Mission House, Lahaina. Dr. and Mrs. Blatchely have been visiting us for some time. They live in a new house in the mission enclosure; and were exposed to a serious accident last night, when a candle touched the thatch of the house, while passing through the door. The flame spread very fast, but because of quick work it was happily put out.

Things like this are the greatest danger which we feel. It seldom rains at Lahaina, and shortly after a hose is put up, the grass thatch becomes the perfect tinder; and, if there is a fire, if it is not put out immediately, the building and everything in it will surely be lost. The flames burn so fast that there is hardly time to save lives, say nothing about saving property.

Native houses are bad in many ways. The wind, dust, and rain easily get into every part of our house; they are a great inconvenience, and often endanger our health. The linings made of sugar cane leaves and the grass and mats on the floors are hiding places for mice, fleas, and cockroaches which cover this land, and which bother us a lot. But even if the buildings were very comfortable to live in, their weakness would still be a problem: the thatch must be repaired often, and the whole house must be rebuilt every three or four years.

January 16, 1824, pp. 250-1: Crime of Infanticide

But the truth of the apostle's description of the heathen, that they are "without natural affection, ... and unmerciful," is found most fully here, in the commonness of the terrible and great crime of infanticide (the killing of babies). We have the clearest proof that in the parts of the islands where there is no mission yet, two-thirds of the infants born are killed by their own parents, before they are one or two years old.

At the very time when the Christian mother cares most carefully for her child in sickness, the mother here feels that her child is a care and trouble which she cannot endure: and instead of trying to find the cause of the child's sorrow, or trying to stop its pain, the mother stops its cries for a moment with her hand, hurries it into a grave already prepared for it, and tramples to a level the earth under which her child is struggling in the agonies of death!

This crime is committed not only in cases of sickness, or of deformity, or of distress: often it is done because of the simple necessity of half an hour's extra work each day for the support of the child until it can work for itself; and sometimes only because its helplessness would interfere, for a time, with the freedom and pleasure of the mother!

Adapted from Stewart, C.S., Journal of a Residence in the Sandwich Islands. Honolulu: University Press of Hawaii, 1970, pp. 166-167, 240-241, 250-251.

UNIT IV: APPENDIX H

TEACHERS AND PREACHERS

1. Fill in the data on the Hawaiian educational system BEFORE the arrival of the misisonaries.

   A. Subjects taught
   B. Teachers
   C. Where taught

2. Fill in the steps in the development of education in Hawai'i.

   A. 1820-1831
   B. 1831-1840
   C. 1840-1863

3. Compare the early mission schools with ______________________. On your
   (your school)
   folder paper make a chart similar to the following:

   EARLY SCHOOLS ______________________
   Your school

   A. Students
   B. Attire
   C. School furniture
   D. School supplies

4. The rise of schools:

   A. Oldest public school in Hawai'i (still open)
      1. Name
      2. Date started
      3. Present age
      4. Reason for starting school

   B. Oldest private school in Hawai'i (still open)
      1. Name
      2. Date started
      3. Present age
      4. Reason for starting school:

   C. Oldest Catholic school
      1. Name
      2. Date organized
      3. Age of school

   D. Kamehameha Schools
      1. Date founded
      2. Age of school
      3. Reason for starting school
      4. Funds provided by

E. Iolani School
   1. Date founded:
   2. Age of school:
   3. Established by:

F. ______________________________
   (Your school)
   1. Date founded:
   2. Age of school:
   3. Significant or interesting facts:

5. Newspapers in Hawai'i
   A. Name of first English language newspaper:
   B. Date of first issue:
   C. Oldest paper with an unbroken record:
   D. Date of first issue:
   E. The Star-Bulletin came about when the _____________ and _________ joined.
   F. Date of the first issue of the Star-Bulletin:

6. Courses taught in the early schools as compared to ______________________.
   Your school
   A. Courses taught in the early schools:
   B. Courses taught in your 7th grade:
   C. Courses NOT taught then but taught now:
   D. Courses taught then but not taught now.

UNIT IV: APPENDIX I

THE FIRST PUPILS

June 2, 1823, pp. 178-9: The new mission school at Lahaina and its pupils

Our schools have just started today. Our pupils are the chiefs and a few of their favorite commoners. The rulers have, from the first arrival of the Missionaries, opposed the instruction of the common people in reading and writing, saying, "If the palapala, letters, is good, we wish to possess it first ourselves; if it is bad, we do not intend our subjects to know the evil of it,"--and so far a kind of tabu has existed against anything but religious instruction among the commoners. And the number of islanders who are learning to read and write is not more than two or three hundred; we are teaching about fifty of these ourselves.

June 2, 1823, pp. 179-180: Attitude of Keopuolani (wife of Kamehameha I, mother of Liholiho)

Keopuolani is unstoppable in her efforts to learn to read in her own language. She has only been interested in the teachings of the Mission for a few months; and being aged, she is worried that she may not live till, as she says, she "has learned enough of the good word (of God) and of the right way to go to heaven." Her influence is so great that her example is very important in all respects.

Adopted from Stewart, C.S., Journal of a Residence in the Sandwich Islands. Honolulu: Univeristy Press of Hawaii, 1970, pp. 178-180.

UNIT IV: APPENDIX J

HAWAII'S ROYAL SCHOOL

By Russ and
Peg Apple

Tales of Old Hawaii

The royal children of the high Hawaiian chiefs were spoiled brats in the eyes of the Americans and other foreigners.

From toddler stage on, royal children bossed. Each had his kahu, his constant adult companion who served as attendant, guardian, playmate and servant combined.

Royal children even slept with their kahu. Some could not go to sleep without kahu by their side.

Now, take the royal children and send them to boarding school--to a strict boarding school that didn't let the kahu past the front door.

It was a rough first few weeks when Hawaii's Royal School opened in 1830 for the children of the high chiefs.

Five of the 16 royal scholars later sat on the throne of the Kingdom of Hawaii. They were Alexander Liholiho, who reigned as Kamehameha IV; Lot Kamehameha, who reigned as Kamehameha V; William Lunalilo, who reigned as King Lunalilo; David Kalakaua, as King Kalakaua; and Lydia Kamakaeha, who was dethroned as Queen Liliuokalani.

Also royal scholars were such Hawaiian luminaries as Emma Naea, better known later as Queen Emma, wife of Kamehameha IV; and Princess Pauahi, better known later as Bernice Bishop, founder of the Bishop Estate and the Kamehameha Schools.

In those first days, Moses Kekuaiwa, teen-age governor of Kaua'i island and oldest student at the Chiefs' Children's School, tried to tell his teacher to quit bossing him around.

"He keike a ke ali'i oia nei" (I am the child of a chief), Moses told Amos Starr Cooke, the teacher-headmaster from New England who had left the mission with his wife Julliette to run the school at the request of the chiefs.

Cooke put Moses in his place with, "I am the king of this school."

Cooke is better remembered today as the Cooke who with Samuel N. Castle, another former mission member, founded Castle and Cooke.

For 11 years Amos and Juliette Cooke ran their home-school in Honolulu for the children of the chiefs. They taught in English in a walled adobe compound on Palace Walk, now Hotel street.

Children who grew up being hand fed with the finest roast pork and smoothest poi in the Islands, were thrust on New England style rations and feeding discipline in the Royal School.

Queen Liliuokalani remembered being sent to bed by the Cookes without her supper.

Suppers--the evening meal--were usually a thick slice of bread smeared with molasses for each royal child.

The royal heirs often begged food from the cook, or swiped vegetables from the garden to cook in secret. Visits to the kahu often meant the treat of smuggled goodies to be eaten after dark in the dormitories.

On Sundays the pupils were led two by two to services in Kawaiahao church, where they occupied a pew near the king's. These services were in the Hawaiian language. To help them with their English, they also attended the English language services for foreigners in the Bethel church.

Subjects taught, in addition to standard school subjects, included Biblical geography and Christian theology. The Cookes saw that their charges were well versed in English literature. Reading took up a big part of each day.

In 1849, the Chiefs' Children's School became officially the Royal School simultaneously with its going from a private school to a public one. It came under the Ministry of Education and admitted children of white residents.

Most royal students still in school transferred to private day schools. Liliuokalani was one of them. This was about the time the Cookes left.

By 1851, there were 121 students instead of the elite 16. The 121 consisted of 95 haoles, eight Hawaiian and 18 part-Hawaiian children. The Royal School was then included among the three "select" public schools. The others were Lahainaluna, Maui island, and Oahu Charity in downtown Honolulu.

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UNIT IV: APPENDIX K

A SIGNIFICANT ANNIVERSARY

By Russ and Peg Apple

Tales of Old Hawaii

One hundred and fifty years ago, in 1824, the Hawaiian high chiefess Kapiolani, a Christian convert, walked along the east rim on Kilauea crater on the Big Island to defy the goddess of Hawaiian volcanoes, Pele.

Kapiolani, whose name means the captive of heaven, called upon the power of the Christian god for protection against one of the stronger and most highly feared of her former deities.

"Jehovah is my god," Kapiolani was quoted as saying, "He kindled these fires. I fear not Pele. If I perish by the anger of Pele, then you may fear the power of Pele; but if I trust in Jehovah, and He shall save me from the wrath of Pele when I break her tabus, then you must fear and serve the Lord Jehovah. All the gods of Hawaii are in vain."

She said these words to about 80 people in her company, including her servants, attendants, followers, the curious, and the Rev. Joseph Goodrich, who walked barefooted from Hilo to meet the chiefess at Volcano.

The taboos of Pele broken by Kapiolani are not recorded, but it is believed that among other things she ate a few 'ohelo berries, sacred to Pele, without first offering some to Pele.

In those days Hawaiians went near Kilauea to worship the volcano goddess. Hawaiians believed, however, that haoles could go as sightseers.

Kapiolani was hiking with her entourage from Kona to Hilo when she decided upon her act of faith. Perhaps Goodrich persuaded and strengthened her.

Pele had plenty of chances to wreck her vengeance upon Kapiolani for the chiefess spent the night on the ledge on the east side of the crater. A thatched house was built on this rim for her overnight stay.

In the Hawaiian culture in which she was reared as a high chiefess, Kapiolani was also a high priestess. Her dual status and great spiritual power under Hawaiian culture were inherited from her remote ancestors, the great Polynesian gods themselves. Probably the goddess Pele was among those ancestors. Wherever Kapiolani went, a Hawaiian temple reserved for her was erected, but that was before 1819. This was 1824.

Kapiolani's establishment on Kilauea's east ledge contained no temple, but Kapiolani was a high chiefess and rated royal treatment such as overnight shelter.

Unharmed, Kapiolani and company left Kilauea the next morning for Hilo to tell the tale.

Christian missionaries also spread the word in books and sermons.

In England, British poet Lord Byron heard about it and composed his poem "Kapiolani" to commemorate the brave deed.

Some church historians credit the upsurge in church membership after 1825 in Hawaii to Kapiolani's successful taunting of a strong pagan goddess at the traditional home of that goddess--the then everlasting fire pits of Kilauea.

Before, during and after Kapiolani's defiance of Pele, the fires, fountains and flows of lava continued within Kilauea crater. Until 1924, Kilauea was almost continuously active; and active intermittently since.

Now: 1974: -- On December 30, Monday, a band of modern Christians drove to Uwekahuna overlook, on the west side of Kilauea crater, to commemorate the 150th anniversary of Kapiolani's act; to recall the believed triumph of the Christian god over a heathen one.

Still 1974 -- That same night, a new eruption of Kilauea broke out, the first in three months. Uwekahuna overlook was the best place for viewing it.

Kilauea volcano returned suddenly to activity in the Ka'u desert area of Hawaii Volcanoes National Park about 3 a.m., December 31, 1974.

The new eruption's first phase lasted about six hours and spurted lava about six hours and spurted lava fountains as high as 300 feet in a two-mile curtain of fire. New lava has not erupted on this part of the Ka'u desert in historic times.

Reprinted with permission of Honolulu Star-Bulletin, January 4, 1975.

UNIT IV: APPENDIX L

WHAT TO READ ABOUT THE MISSIONARIES IN HAWAII

First-Hand Accounts

°Dwight, Edwin W. Memoirs of Henry Obookiah (Reprinted Feb., 1968). 136 p.

Henry Obookiah was the Hawaiian youth who traveled to New England, and later inspired the mission to the Hawaiian Islands.

°Emerson, Olvier P. Pioneer Days in Hawaii. New York: Doubleday, Doran and Co., 1928. 257 p.

This book quotes extensively from the journals and letters of the Reverend John and Ursula Emerson, missionaries in Waialua, Oahu. Written by their son, it paints a detailed picture of their daily lives and work.

°Holman, Lucia Ruggles. Journal of Lucia Ruggles Holman. Honolulu: Bishop Museum, 1931. 40 p.

Lively, first-hand account of the arrival of this pioneer missionary at the Hawaiian Islands in 1820.

°Judd, Gerrit P., ed. A Hawaiian Anthology. New York: The MacMillan Co., 1967.

Includes selected writings of early missionaries: Hiram Bingham, Dr. Gerrit P. and Laura F. Judd, and Titus Coan. p. 21-51.

°Judd, Laura Fish. Honolulu: Sketches of the Life, Social, Political and Religious, in the Hawaiian Islands from 1828 to 1861. Honolulu: Star-Bulletin reprint, 1928. 209 p.

In her title, Mrs. Judd, wife of the missionary, covered adequately the contents of her little book, but gave no hint of the great charm and sensitivity of her vignettes.

*Lyman, Sarah Joiner. Sarah Joiner Lyman of Hawaii-Her Own Story. Hilo: Lyman House Memorial Musuem, 1970. 201 p.

A very warm, personal account of her life as a missionary on the Big Island, 1832-1885.

*Richards, Mary Atherton. The Chiefs' Children's School. Honolulu: Honolulu Star-Bulletin, Ltd., 1937. 372 p.

The history of the Royal School, 1839-1850, compiled from the diary and letters of missionaries Amos Starr Cooke and Juliette Montague Cooke.

°Thurston, Lucy G. Life and Times of Mrs. Lucy G. Thurston. Third edition. Honolulu: The Friend, 1934. 307 p.

In her old age Lucy Thurston compiled from her own journals and letters this absorbing report of her experiences as a missionary, beginning in 1819.

General Histories

*Daws, Gavan. Shoal of Time. Honolulu: University Press of Hawaii (paper), 1974.

Chapter Three: "Missionaries and Merchants." (pp. 61-105)

*Kuykendall, Ralph S. The Hawaiian Kingdom 1778-1854. (Vol. I). Honolulu: University of Hawaii, 1938.

Chapter VII: "New Religion and New Learning." (pp. 100-116)

*Loomis, Albertine. Grapes of Canaan: Hawaii 1820. Honolulu: Hawaiian Mission Children's Society, 1966. (Paperback) 334p.

A documentary novel of the first seven years of the Mission, 1820-1827, which tells the story of the first printer in the Hawaiian Islands and the effects produced by the second-hand Ramage press in bringing the Christian faith to Hawaii.

°Smith, Bradford. Yankees in Paradise. Philadelphia and New York: Lippincott, 1956. 376 p.

A highly readable account of the American Protestant missionaries in Hawaii, and their impact.

Also of Interest To Teachers

*Missionary Album. Honolulu: Hawaiian Misison Children's Society, 1969. 222 p.

This highly useful reference book includes portraits and biographical sketches of the missionaries, together with dates of arrival, a map of the mission stations, and other useful original material.

*Day, A. Grove and Albertine Loomis. Ka Pa'i Palapala. Honolulu: Printing Industries of Hawiai, 1973. 36 p.

The story of early printing in Hawaii.

° Out of print.
* Available in the Mission Houses Museum Gift Shop.

UNIT IV: APPENDIX M

KAMEHAMEHA II

Kamehameha II, son of the founder of the dynasty and Keopuolani, was known and beloved by the people as Liholiho. Kaahumanu, the favorite queen of Kamehameha I, was appointed to the office of kuhina nui or premiership. Her remarkable wisdom and capabilities were invaluable to the new king in meeting the innumerable trying problems of his short reign that began on May 20, 1819, and ended July 14, 1824.

Much of Hawaii's later history was determined by the first great event in Liholiho's reign. This was the overthrow of the tabu system. Urged by Kaahumanu and Keopuolani, the king prepared a great feast in November of 1819 and, in defiance of the sternest of the old restrictions, joined them in this pleasure. When the feast was over and no harm had come to any of the participants the people shouted in astonishment, "The tabus are ended, the gods are a lie." The king then sent orders to all of the islands that the idols and the heiaus or temples must be destroyed.

There were, of course, many subjects and chiefs, too, who were not ready to set aside the old gods and the old ways. Under the leadership of Kekuaokalani, a chief of the island of Hawaii, these forces rallied in armed defiance of the royal decree to defend their beliefs in as brave and gallant an array as graces the pages of the history of the Crusades. Near Kuamoo, at Kona, Hawaii, the final battle took place in which the king's forces, led by Kalanimoku, were victorious. The mass of the people witnessing that the old gods were powerless to help their brave defenders against the guns and ammunition of the king's forces, voluntarily began the destruction of the symbols of their old belief. Fortunately, much of this ancient lore persisted in the minds and hearts of the people to be passed on to each succeeding generation. In early April of 1820, while the destruction of the temples was still in progress, the pioneers of a new religion and another culture were coming to Hawaii. An island boy, Opukahaia, left home in 1809 for New England where he was educated by the American Board of Commissioners for Foreign Missions at the mission school at Cornwall, Connecticut. Opukahaia helped to point the then intense interest in foreign missions toward Hawaii. Consequently, in October 1819, the Sandwich Islands Mission was organized at Boston and a few days later, the first band of American Missionaries boarded the brig Thaddeus for a five months journey 'round the Horn to Hawaii. They arrived in April 1820 and obtained permission from the king to establish a mission center at Kailua, Hawaii, and another at Honolulu, Oahu. Schools were started and by the end of the year nearly one hundred students enrolled. The chiefs and people followed the example of the king and Kaahumanu in showing an interest in learning.

While the arrival of the American Missionaries marks a definite milestone in Hawaii's religious history, the first baptism in the Christian faith occurred when a French warship visited the islands in August 1819. At this time Boki, governor of Oahu, and Kalanimoku were baptised by the Roman Catholic chaplain accompanying the ship.

Late in 1823 the king, accompanied by Queen Kamamalu and suite, embarked for England. Honored and feted upon their arrival the happy visit was tragically terminated by the sudden death of the queen on July 8, 1824, and by that of the king six days later. The British government placed the bodies aboard the frigate Blonde in command of Lord Byron. A sorrowing people greeted the ship's arrival at Lahaina on May 4, 1825.

Hawai'i Jubilee. Honolulu: Advertiser Publishing Co., Ltd., 1936. Reprinted with permission of The Honolulu Advertiser.

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UNIT V: THE REIGN OF KAUIKEAOULI (KAMEHAMEHA III)

Overview

Government, society and the economy were slowly changing under the influence of foreign ideas and local politics.

The Constitution of 1840 represented a fundamental reconstruction of the government. It marked the change from an absolute monarchy to a constitutional monarchy.

Though whaling was still the main economic activity of Hawai'i, the sugar industry was gaining in importance. The need of the sugar growers for land resulted in the Great Māhele, which was a new system of land ownership. It marked the end of the traditional system of landholding.

This unit examines the impact of the missionaries on the lives of the Hawaiians, analyzes the effects of the Great Māhele and sugar industry on the social, economic, and political environment of Hawai'i.

UNIT V: THE REIGN OF KAUIKEAOULI (KAMEHAMEHA III)

Generalizations

1. A system of laws was being evolved and the traditional Hawaiian economy was being replaced.

2. The government and society were slowly changing under the influence of foreign ideas and local politics.

3. After 1830 Hawai'i experienced increased difficulties with foreigners and foreign governments. The foreign governments used their power to their advantage.

4. Hawai'i's rulers had to learn to manage the pressure from foreign governments and take measures to protect the sovereignty of Hawai'i.

5. The Constitution of 1840 represented a fundamental reconstruction of the government of the kingdom of Hawai'i.

6. Though whaling was still the main economic activity of Hawai'i, the sugar industry was gaining in importance.

7. To meet the labor requirements of large-scale plantation agriculture, laborers, first from China, were brought to Hawai'i.

8. The Great Māhele marked the end of the traditional system of landholding. It further alienated the native Hawaiians from their culture and their land.

Concepts

1. System of Laws
2. Change
3. Power
4. Sovereignty
5. Government
6. Constitutional Monarchy
7. Economy
8. Private Ownership
9. Cause-and-Effect

Objectives

1. Compare the lawmaking process in Ka'ahumanu's time (1820's) and Kamehameha I's time.
2. Describe the evolvement and change of the criminal justice process.
3. Analyze how the missionaries gained control over the Hawaiians.
4. Explain the Hawaiians' reactions toward the missionaries and their rules.
5. Examine Hawai'i's relationship with foreign governments.
6. Describe the problems of the sugar industry and explain how they were solved.
7. Identify the "Big Five" and explain their roles in the economic development of this period.
8. Describe the effects of the sugar industry and the Great Māhele on the social, economic, and political environment of Hawai'i.
9. Read and explain a graph.
10. Cooperate with others to attain common objectives.
11. Increase participation in group discussions.

LESSON I: EARLY YEARS OF KAUIKEAOULI'S REIGN

Generalizations

1. The Hawaiian rulers were pushed into the making and enforcement of laws by the presence of large numbers of foreigners in Hawai'i and the teachings of the American missionaries.

2. A system of laws was being evolved and the traditional Hawaiian economy was being replaced.

3. The government and society was slowly changing under the influence of foreign ideas and local politics.

Concepts

1. System of Laws

2. Change

Objectives

1. Compare the lawmaking process in Ka'ahumanu's time (1820's) and Kamehameha I's time.

2. Describe the evolvement and change of the criminal justice process.

3. Describe the effects of Ka'ahumanu's actions on Hawai'i.

4. Analyze how the missionaries gained control over the Hawaiians.

5. Explain the Hawaiians' reactions toward the missionaries and their rules.

Introductory Activity

Inform students that the first printed law involved three of the ten Christian commandments. Have students recall the commandments and list them on the board. Complete the list for students, if necessary. The ten commandments include:

1. You must not worship other Gods.
2. You must not make images of anything that is in the heavens or the waters.
3. You must not use the name of Jehovah your God in vain.

4. You must keep the Sabbath holy.
5. You must honor your father and mother.
6. You must not commit murder.
7. You must not commit adultery.
8. You must not steal.
9. You must not falsely testify against another.
10. You must not desire another's belongings.

Exodus 20:1-17

Have students decide which three commandments they think are most important in maintaining an orderly society.

Students may make their selections individually, then form small groups of three students to discuss and agree on a group answer. Then two small groups can combine to discuss and agree on a group answer. Remind the groups that they must have an explanation for their choices. Ask groups to share their choices and explanations.

Then tell students that Ka'ahumanu was faced with a similar problem of making rules and regulations to control the behavior of the large number of foreigners in town.

Developmental Activities

1. Ka'ahumanu's Regency

a. Have students read Wong and Carey, Hawaii's Royal History, p. 113, which mentions the first formal lawmaking of the Hawaiian chiefs. The laws made it unlawful to kill, steal, and commit adultery.

Have students read pages 110-112. Ask them to see if they can find reasons why Ka'ahumanu felt the laws were necessary.

Also discuss the following:
1) How was this system of lawmaking different from the old way?
2) Why was Ka'ahumanu so involved in lawmaking?
3) For King Kamehameha III's viewpoint of her regency, have students read the first seven paragraphs of "Unit V: Appendix I" at the end of this unit. Discuss the reasons for his viewpoint.

b. Ask students if students at ____________________ (your school) have any problems with the criminal justice system. Encourage students to voice their opinions. If appropriate, ask students to clarify their ideas.

Have students suggest how we can all help to improve our society. Then inform students that in the early years of the Hawaiian kingdom, the rulers and chiefs had to make new laws and set up a system of criminal justice.

Have students read "Law Enforcement" in "Unit V: Appendix A" at the end of this unit. Have students list all the changes that took place since Kamehameha's time. Have students hypothesize why these changes took place.

c. Ask students to read "The 1820 Clash Over a Cow." See "Unit V: Appendix B" at the end of this unit.

The following questions may be discussed:

1) How do you suppose people like Charlton felt about Hawaiians?

2) Do you agree with the court's decision?

3) Why was this case important?

d. Have students pretend to be American traders who have been delivering all kinds of luxury goods to the chiefs. Present the following hypothetical situation:

"The chiefs have been giving you promissory notes to pay you in sandalwood. Now the sandalwood trees are not so plentiful as before and are disappearing from the forests. You become worried about the chiefs not being able to pay for the goods. What can you do to get payment?"

Have students list all the alternative courses of action and then decide on one that they would try first.

Inform students that the traders asked the U.S. government for help and in 1826 a naval ship, the "U.S.S. Dolphin" sailed into Honolulu.

Students may read about the solution to the problem in the following:

Potter, et al., Hawaii Our Island State, pp. 109-110.

Tabrah, Hawaii A History, p. 43.

Discuss:

1) Who paid for the goods received by the chiefs?

2) Those who cut sandalwood to pay the tax were allowed to cut half a picul (about 66½ pounds) to sell for their own profit. Why was this unusual?

e. First Catholic Mission

Discuss the difference between Catholics and Protestants. Inform students that the American missionaries were Protestants and that the first Catholic mission arrived from France in 1827.

Have students hypothesize how they think Ka'ahumanu felt towards them.

Then have students read the account in the following:

Potter, et al., Hawaii Our Island State, pp. 129-130.

Wong and Carey, Hawaii's Royal History, pp. 114-116.

Have students explain why Ka'ahumanu sent them away. Ask students if people today can be sent out from Hawai'i because of their religious beliefs.

2. Kauikeaouli Takes Over

   a. For a good summary of the conditions in Hawai'i that faced young King Kamehameha III, have students read Mellen, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873, pp. 3-7.

      Have students summarize the events which changed Hawai'i and their effects on the Hawaiians.

   b. Students may read in Mellen, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873, pp. 7-8, about the prophecy made at the time of Kauikeaouli's birth. It predicted that Kauikeaouli would be surrounded by dark clouds.

      Discuss:

      1) What do these dark clouds symbolize?

      2) Why are the foreigners looked upon as "dark clouds" rather than "light clouds?"

   c. Have students pretend to be the king. The kuhina nui, Ka'ahumanu, is dead and you now have the power to make decisions. The people ask you to do away with all the "missionary laws." (Have students recall some of these "laws.") What would you tell them?

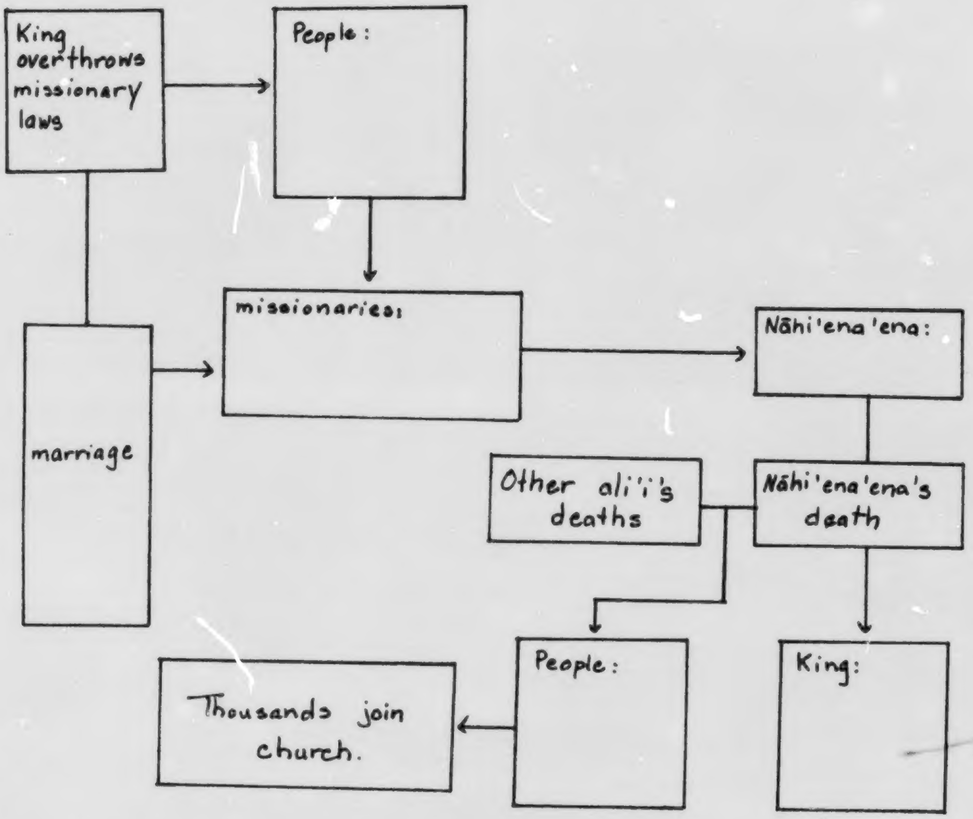
      Students may read in Mellen, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873, pp. 11-14, about the people's and Kauikeaouli's reaction against missionary rules.

      Ask students to summarize how the people felt.

      Divide students into small groups and have each group plan and present a short skit showing the actions of the Hawaiians and the reactions of the misisonaries to these activities.

      Then have students read about the missionaries' reactions and how they regained control over the people in "Unit V: Appendix C" at the end of this unit.

      Have students trace the actions and reactions of the people and the missionaries until the domination of the people by the missionaries.


King overthrows missionary laws
People:
missionaries:
marriage
Nāhi'ena'ena:
Other ali'i's deaths
Nāhi'ena'ena's death
People:
King:
Thousands join church.

Discuss:

1) What influenced and changed the people's behavior and values?

2) What cause and effect relationships do you see?

3) Whose ways were "right?"

4) What influences our actions and ideas today?

Culminating Activity

Have the class summarize the events on a time line. Ask students to select one event and write about the event from one viewpoint.

Have students share their views with the class.

LESSON II: FOREIGN RELATIONS

Generalizations

1. After 1830 Hawai'i experienced increased difficulties with foreigners and foreign governments. The foreign governments used their power to their advantage.
2. Opposing attitudes and values led to conflict between the foreigners and the Hawaiian rulers.
3. Hawai'i's rulers had to learn to manage the pressure from foreign governments and take measures to protect the sovereignty of Hawai'i.

Concepts

1. Power
2. Sovereignty

Objectives

1. Examine Hawai'i's relationship with foreign governments.
2. Analyze the causes of the foreign entanglements.
3. Describe and evaluate the decisions made by the rulers of Hawai'i in response to the problems with foreign governments.
4. Cooperate to reach a common objective.

Vocabulary Words to Know

1. Sovereignty: Freedom from outside control
2. Annexation: The act of joining a larger more important thing

Introductory Activity

Have students recall what happened to the two Catholic priests who arrived in Hawai'i in 1827.

Inform students that they returned to Hawai'i in 1836 hoping that times had changed and they would be allowed to stay and preach. Ka'ahumanu had already died and Kīna'u, a strong Christian like Ka'ahumanu, was regent.

Have students guess whether they think the two priests were allowed to stay or ordered to leave. Ask students to support their answers.

Development Activities

1. Freedom of Religion

   Have students read about the return of the Catholic mission in the following:

   Potter, et al., Hawaii Our Island State, pp. 131-132.

   Wong and Carey, Hawaii's Royal History, pp. 132-133.

   What additional rights were gained by the people?

2. Trouble with France

   Describe the following situation to students: Suppose your social studies teacher had given you an assignment to interview your father. And as soon as he sat down in his favorite chair, you started to ask him questions. Without even listening to your questions, your father tells you rather rudely, "Later, ask me later." Then he picks up the newspaper and is soon engrossed in the articles.

   What have you learned from this experience?

   Then ask students if they think governments also learn from their experiences.

   Ask students to read about Hawai'i's early problems with France. See the following for information:

   Day, Hawaii: Fiftieth Star, pp. 89-91.

   Wong and Carey, Hawaii's Royal History, pp. 133-134.

   Discuss the following:

   a. Who are the central characters in this episode and what role did they play?

   b. What happened to the sovereignty of King Kamehameha III? What does sovereignty mean?

   c. What did the rulers of Hawai'i learn from this experience? What did they do to try to prevent further pressures from the big foreign nations? How important was William Richards and Timothy Hoolilio's mission to the United States and Europe? Do you think they did the right thing?

d. Do you suppose any nation would dare do the same thing to Hawai'i today?

3. Trouble with England (Paulet Episode)

In small groups, ask students to list examples of power on a large chart. Encourage students to discuss their examples with the group if the example needs to be clarified. Stress cooperation. Have the groups tape their charts onto the walls. Ask a few groups to read their charts, then ask other groups if they have anything new to add. Have students define power.

Ask students to classify the examples into similar groups. Have students share their ideas and write the classifications on the board.

Have students read about the Paulet episode and note the type(s) of power used and the purpose(s) of the use of power on a chart like the one below.

Students may read the following sources:

Bauer, Hawaii The Aloha State, pp. 72-73.

Day, Hawaii: Fiftieth Star, pp. 91-93.

Potter, et al., Hawaii Our Island State, pp. 133-139.

Wong and Carey, Hawaii's Royal History, pp. 135-137.

e.g.,

Paulet Episode	
Type of Power	Purpose

Questions for discussion may include:

a. Why do you suppose naval commanders could act in such a manner?

b. If they had the same kind of communication system we have today, do you suppose the incident still would have happened?

c. What were the results of this incident?

d. Is there a hero in this episode?

e. What did King Kamehameha III mean when he mentioned the "life of the land?" What had happened to the "life of the land?"

f. Evaluate the Hawaiian-French and Hawaiian-British treaties. Who benefited from those treaties? Could the king have done anything else?

g. Summarize: What's been happening to Hawai'i?

4. More Troubles With France

Tell students that in 1837 David Malo, the Hawaiian historian wrote "If a big wave comes in, large and unfamiliar fishes will come from the dark ocean, and when they see the small fishes of the shallows they will eat them up."

Have students analyze the symbols in the sentence and state what they think Malo meant.

Malo explained that the white man's ships have come to Hawai'i bringing clever men from big countries. Knowing that Hawai'i is a small country, these foreigners can easily get Hawai'i to agree to their terms.

Inform students that in 1849 there was another incident with French warships.

Have students hypothesize why the captains of these warships had so much power and authority. Compare with the captains of our navy today. Do our captains have the power and authority to use force or threaten another country?

Then have students read the de Tromelin Incident in the following:

Day, Hawaii: Fiftieth Star, pp. 93-94.

Potter, et al., Hawaii Our Island State, pp. 141-142.

Wong and Carey, Hawaii's Royal History, pp. 139-140

Discuss the following:

a. What's your opinion of Adm. de Tromelin?

b. How do you suppose King Kauikeaouli felt?

c. Evaluate Dr. Judd's mission to France.

5. Relations with United States

Summarize the foreign incidents with other countries. What kind of pressure was Hawai'i getting from the other countries? What do you suppose was King Kauikeaouli's concern? Who can he ask to help protect Hawai'i?

Have students read the following:

Potter, et al., Hawaii Our Island State, pp. 142-143.

Wong and Carey, Hawaii's Royal History, pp. 140-141.

Questions for discussion:

a. How was the U.S. treatment of Hawai'i different from the others?

b. What is annexation? Who favored or opposed annexation? Why? Why did the princes Alexander Liholiho and Lot oppose annexation?

c. Evaluate Dr. Judd's mission to the United States.

d. What does it mean to be "admitted to the union?"

e. What significant event took place in Hawai'i about a hundred years after this annexation crises?

Culminating Activites

1. Have students complete the central word puzzle. See "Unit V: Appendix D" at the end of this unit.

   Answers to the puzzle:

   1. France
   2. Thomas
   3. Dr. Judd
   4. mistreated
   5. treaties
   6. religion
   7. foreign countries
   8. war
   9. Britain
   10. land
   11. annexation
   12. United States
   13. Kauikeaouli
   14. power
   15. sovereignty
   16. state

   This lesson has been about Hawai'i's foreign relations during the time of King Kamehameha III.

2. Have students write a short paragraph answering the question: Do you think King Kamehameha III was a good ruler?

   If necessary, teach a short mini-lesson on writing good paragraphs.

LESSON III: GOVERNMENT

Generalizations

1. The Constitution of 1840 represented a fundamental reconstruction of the government of the kingdom of Hawai'i.
2. The Constitution of 1840 marked the change from an absolute monarchy to a constitutional monarchy.
3. Revolutionary changes were made in the relationships between the chiefs and the commoners.

Concepts

1. Government
2. Constitutional Monarchy
3. Power

Objectives

1. Explain the significance of the Declaration of Rights and the constitutions to the people and the monarchy.
2. Explain the change in the relationship between the ali'i and the commoners.
3. Describe the basic governmental structures and responsibilities at the local and state level.
4. Describe the lawmaking processes at the local and state levels.
5. Compare the major responsibilities between local and state governments.

Vocabulary Words to Know

1. Constitution: A document stating the fundamental principles according to which a nation or state is governed.
2. Constitutional Monarchy: A monarchy in which the ruler has only those powers given by the constitution and laws of the nation.

Introductory Activity

Present the following hypothetical situation to students:

Suppose you, your family, and about two hundred other families are on the Spaceship, the "U.S. Enterprise," warping through space, when suddenly you feel the ship jerking. Emergency lights flash on and off, sirens scream loudly and the captain orders everyone to his or her station.

The captain announces that the "Enterprise" is being pulled by tractor beams from two large unidentified spaceships.

The Enterprise is soon pulled to a space station and everyone is ordered to disembark. You are greeted by the Space Master who announces that you will be sent to one of her federation's planets. She tells you that to start with, you may choose three rights which will be granted to you. She gives you the following list: the right to say whatever you want, the right to your life, the right to your property and belongings, the right to trial by jury, the right to have the laws applied to everyone, including the space master's people, the right to travel on the planet.

Your sister asks her if not having the right to life means that you're all going to die.

The Space Master answers that you can still live. However, no one will be punished if you're killed or murdered.

She reminds you that you all must agree on the three rights you wish to have.

Have students work in small groups of about three and then combine two groups together. Students may then try to come to a class decision. The decision itself is not as important as the discussion.

Developmental Activities

1. The Declaration of Rights, 1939

Remind students that much of the problems with foreigners started because there were no clear cut laws about rights of the people and therefore Hawaiian values and the foreigners' values came into conflict.

Have students compare their answers with the rights given to the people by Kauikeaouli. Students may read the adapted version of the Declaration of Rights in "Unit V: Appendix E" at the end of this unit.

Students may also read about the Declaration of Rights in Wong and Carey, Hawaii's Royal History, p. 119.

7

Discuss:

a. What is the significance of this Declaration?

b. How did this change centuries of tradition?

2. Constitution of 1840

Inform students that the foreigners were pressuring the king to have a written constitution and were telling him that it was his duty to have definite rights and privileges for the people. Remind students that the laws governing life in Hawai'i were made by the king, the chiefs, and their advisers (mostly foreigners who swore allegiance to the king). They were the government.

Discuss:

a. Why do you suppose the foreigners wanted rights and privileges to be written into law? Do you have rights and privileges as students?

b. How do you suppose the indigenous Hawaiians felt? Do you suppose they would rather put their trust in a set of laws or in their king?

c. What is government? What is the function of government?

Have students read Mellen, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873, p. 21 for the Hawaiians' viewpoint about a written constitution. The Hawaiians were not sure that a written constitution would be good for the kingdom of Hawai'i. They wanted their king to remain the ruler and the foundation of the government as has been the custom for centuries. They also noticed that the foreigners had no respect for the Ten Commandments and did not want the Hawaiian people to become like the foreigners.

Students may read the provisions of the Constitition in "Unit V: Appendix F" at the end of this unit.

Students may also read the following sources for information on the Constitution of 1840.

Potter, et al., Hawaii Our Island State, pp. 139-140.

Mellen, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873, pp. 22-27.

Wong and Carey, Hawaii's Royal History, pp. 119-120.

The following questions can be used as discussion guidelines:

a. What's a constitution?

b. How did this document change the power of the people? of the king?

c. Who benefited from these laws?

d. Was it important that a constitution like this be written? Should all laws be written?

e. This form of government is called a constitutional monarchy. What do you suppose is a constitutional monarchy?

Have students compare the government of the 1840's with government today. Remind students that this was just a beginning in the complex process of making laws.

Have students read about the various organic acts which further defined the structure of government in Wong and Carey, Hawaii's Royal History, pp. 122-123.

See Potter, et al., Hawaii Our Island State, chapters 26 and 27 on the state and local governments. Students can be assigned to different topics and present the information to the class in an interesting way. As students give their reports, write the responsibilities of state and local governments on a chart. Use the information to form comparisons.

Look for newspaper articles which illustrate the workings of government. Discuss the issues brought out in the articles and government's and citizens' roles.

3. Have students hypothesize how the Hawaiians probably felt about the king's foreign advisors.

Have students read the contract negotiated by the Rev. Richards, the king's personal adviser and Peter A. Brinsmade, a member of the Sugar Company, Ladd & Company and the United States Consul for Hawai'i, with the "Belgium Company of Colonization." See Mellen, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873, p. 31.

Discuss: What do you suppose was the Hawaiians' reaction to this contract?

For the people's reactions and the King's response, see pages 32-33 of Mellen's book.

Discuss: Is it dangerous to give so much power to a small group of people? Can similar incidents happen in Hawai'i today?

Students may draw a picture or create a montage which expresses the Hawaiian point of view.

4. Constitution of 1852.

Explain to students that after the Constitution of 1840 was passed, a series of laws called organic acts were passed which divided the executive branch of government and explained the responsibilities of the different ministers.

See Wong and Carey, Hawaii's Royal History, pp. 122.

Ask students: What do you see happening to the power of the king and the power of the people? Ask if anyone can diagram or draw a chart about the relationship between the power of the king and people. Inform students that the people also included foreigners and not only native Hawaiians.

Inform students that the Constitution of 1852 declared that the king was to be "the Supreme Executive Magistrate" of the kingdom, but his powers were limited. All his official acts, except the signing of laws, must have the approval of the privy council. All men were also given the right to vote.

Have students determine if the Constitution of 1852 changed the power of the king and people.

Culminating Activities

1. Kamehameha I's Views

Have students write a short letter to King Kamehameha III from the viewpoint of Kamehameha I. How would Kamehameha the Great feel about the way Kauikeaouli has been running his government?

2. Display

Students may gather information about the following and prepare an educational display focusing on their role in formulating the government of Hawai'i.

a. William Richards
b. Richard Armstrong
c. John Ricord
d. Gerrit P. Judd
e. Robert Wyllie
f. William Little Lee
g. Keoni Ana

LESSON IV: ECONOMY

Generalizations

1. Though whaling was still the main economic activity of Hawai'i, the sugar industry progressively replaced whaling as the mainstay of the economy of Hawai'i.
2. To meet the labor requirements of large-scale plantation agriculture, laborers, first from China, were brought to Hawai'i.
3. The Great Māhele created a new system of land ownership and made it possible for haole businessmen to acquire land to undertake commercial agriculture.
4. The Great Māhele marked the end of the traditional system of landholding. It further alienated the native Hawaiians from their culture and their land.

Concepts

1. Economy
2. Industry
3. Private Ownership
4. Cause-and-Effect

Objectives

1. Describe the problems of the sugar industry and explain how they were solved.
2. Identify the "Big Five" and explain their roles in the economic development of this period.
3. Describe the effects of the sugar industry and the Great Māhele on the social, economic, and political environment of Hawai'i.
4. Evaluate the results of the Great Māhele in terms of its goals and objectives.
5. Read and explain a graph.
6. Cooperate with others to attain common objectives.
7. Increase participation in group discussions.

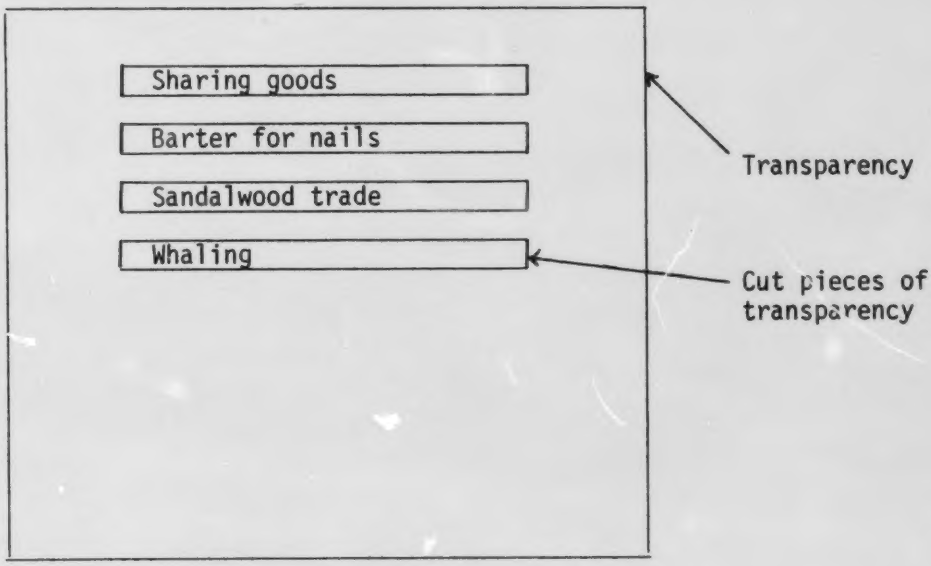
Vocabulary Words to Know

1. Economy: The system of production, distribution, consumption of goods and services
2. Plantation: A large farm or estate on which crops are raised and on which the laborers usually live.
3. Great Māhele: A law which divided all the land in Hawai'i between the king and the chiefs.
4. Kuleana lands: Lands which the native Hawaiians lived on and depended on for a living.

Introductory Activity

Have students recall the changes in the economic activities of the people in Hawai'i. Use overhead projections to help students see the chronology of the activities. Have students suggest the order of the transparency strips.

e.g.,



Or have students name an economic change or activity, write it on a slip of transparency and have students suggest its placement on the time line. Encourage a brief discussion of each.

Have students examine the chart and formulate general statements about the economy of Hawai'i. If necessary, discuss the meaning of the word "economy."

Developmental Activities

1. Population

Give students the following data:

Estimated Population of Hawai'i

1843	98,900
1844	97,700
1845	96,500
1846	95,300
1847	94,100
1848	90,300
1849	85,600
1850	83,900
1851	82,000

Source: Schmitt, Robert, *Historical Statistics of Hawai'i*. Honolulu: The University Press of Hawaii, 1977.

Key questions to ask:

a. What information does this chart give?

b. What do you notice about the population of Hawai'i?

c. Do you notice anything unusual about any of the years?

d. Do you have any ideas why the steady loss of population occurred? What kind of jobs took people away from Hawai'i?

Discuss the possible effects of the whaling industry and California Gold Rush in 1848 on the population.

a. The whaling boom occurred from the 1840's to the 1360's. What did the whalers need which may account for the loss in population? Point out that whaling was still the main economic activity in Hawai'i during King Kamehameha III's reign.

b. How would the California Gold Rush affect Hawai'i's population?

Call students' attention to a world map. Inform students that the California Gold Rush also affected Hawai'i's economy in another way. Ask: How could you, if you were a farmer or businessperson, make money during this time? Inform students that the sugar cane growers also made money at this time by supplying sugar to the growing population in California.

2. Beginnings of Sugar Industry

Ask students if they are familiar with the term "plantation." If not, have them look at the word and see if it gives them a clue. Write all responses on the board and check with a dictionary to determine the closest guess or correct answer.

Have students read about the beginnings of the sugar industry in the following sources:

Jackstadt and Mak, The Saga of Ihu Nui, Episode VI.

Potter, et al., Hawaii Our Island State, pp. 145-150.

Wong and Carey, Hawaii's Royal History, pp. 168-172.

The following can be used as guide questions as students gather information. Groups of students can be labeled by an alphabet and be assigned to different questions. Students belonging to the same alphabet group can meet together to discuss their answers. Then regroup the students so that each new group consists of students from the different alphabet groups. This method encourages all students to do their share of the work.

Guide questions:

a. How did the Hawaiians use sugar cane?

b. What basic resources did Hawai'i have which sugar cane also needs in order to grow well?

c. First successful plantation: ______________________________
Name/date started

Facts about the founders:

Facts about the land and lease:

d. What does a mill do?

Why were improved mills important?

e. Role of the commercial agencies or factors:

1)

2)

f. Factoring Agencies:

Founders	Date	Name of Business

Together they were called the ______ ________.

g. Other companies which were founded to service the sugar industry:

Industry	How it helped sugar

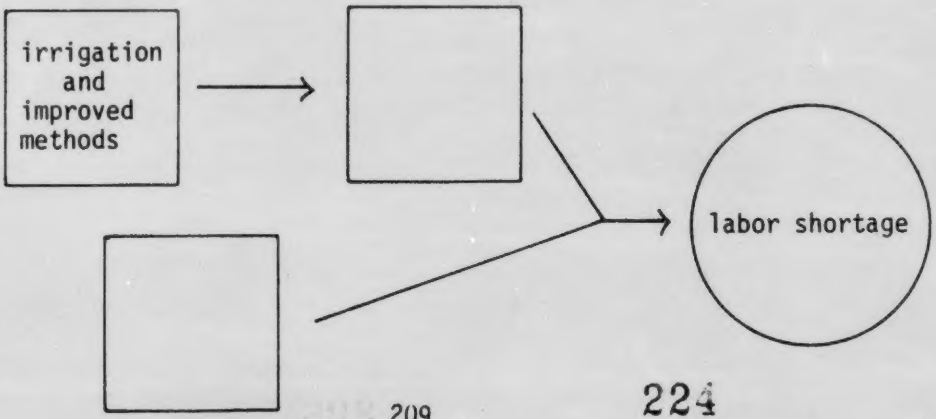
h. Small sugar plantations were started.

Name	Place of Origin	Place/Name of Plantation

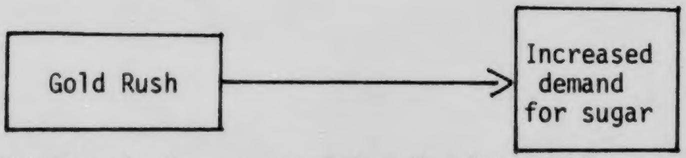
i. What were some problems that the early sugar growers had to overcome before sugar could become a profitable industry in terms of land, labor, capital. How did they solve these problems?

Problems, Solution		
Land	Labor	Capital

j.


irrigation and improved methods
labor shortage

k. Explain the diagram:



l. Why did the planters go to China for laborers?

Wages:

Provisions:

m. What was the Masters' and Servants' Act of 1850?

Have a class discussion based on the following questions:

a. What do you notice about the founders of the new industries?

b. What changes did the sugar industry bring to Hawai'i? What were the effects of the industry on the culture of the islands?

c. Why do you suppose the plantation owners felt they needed a law like the Masters' and Servants' Act of 1850?

d. Did the Chinese remain on the plantations?

e. What basic land problem did the sugar planters have before 1850?

Inform students that the sugar industry was still a struggling industry with many problems yet to overcome.

3. The Big Five

   a. Students may do research and display projects on the "Big Five" companies. They can ask for the companies' annual reports and compare the present scope of activities with the original business activities.

   Have students recall the traditional Hawaiian system of landholding. Stress the fact that the planters could not buy or own land. Pose the following question: Suppose you are a sugar plantation owner and you want to expand your plantation, would you prefer to be able to lease or buy property?

   Inform students that many foreigners were putting increasing pressure on the rulers and demanding ownership of "their" property.

   Have students read about the Constitution of 1840 in Potter, et al., Hawaii Our Island State, pp. 151-152.

   Discuss:

   1) How did the Declaration of Rights of 1830 and the Constitution of

1840 change the rights of the people?

2) What was happening to the relationship between the people and land?

3) Who were the people most interested in private ownership of land? Why do you suppose the Hawaiians weren't interested in private ownership?

b. Inform students that laws were passed which allowed everyone private ownership of land. As originally proposed one-third was supposed to go to the king, one-third to the chiefs and one-third to the commoners. Project a transparency of "Unit V: Appendix G" located at the end of this unit. This shows the percentages and acreages of the actual land division among King Kamehameha III, the Hawaiian Government, 245 Hawaiian chiefs and about 8,200 commoners.

Help students to read each section of the pie graph and then ask students: What do you notice? Who has the most lands? Who has the least?

Have students read about the division of land in Hunt, et al., Stories of Hawai'i, pp. 60-65.

Other sources include:

Potter, et al., Hawaii Our Island State, pp. 150-153.

Mellen, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873, pp. 34-38.

Wong and Carey, Hawaii's Royal History, pp. 123-127, 170.

Questions for discussion can include the following:

1) Which groups of people wanted land reform? What were their positions?

2) What were the main division of the lands?

3) What were government lands used for?

4) How was the Kuleana Act of 1850 supposed to help the people? What were its provisions?

Have students choose a role--haole businessperson, Hawaiian Chief or maka'āinana--and write a letter to King Kamehameha III expressing their thoughts and feelings about this Great Māhele.

c. For a more personalized account of how one family lost its land see Hunt, et al., Stories of Hawai'i, pp. 50-52.

Have students suggest the effects of private ownership of land on the people's lifestyle and distribution of goods. Or pose the following question: If you're a Hawaiian and are now restricted to this small plot of land, what kinds of problems do you think you might have in terms of getting the things you need to live?

See also "Unit V" Appendix H" at the end of this unit for a copy of translated letters written by Hawaiians describing their plight in the wake of the new landholding system.

Have students list the problems the people were experiencing and the source of the problems.

Great Māhele	
Problem	Source of Problem

Have students evaluate the results of the Māhele in terms of its objectives.

Culminating Activity

Divide students into small groups and have each group plan and present a short skit on the sugar industry and the Great Māhele. Skits can illustrate viewpoints and experiences of different groups of people.

Unit Culminating Activities

1. Additions

   Have students recall events that occurred during Kamehameha III's reign. Remind students that much of whaling and progress in education also occurred during his reign.

   Then hand out "King Kamehameha III Initiated Great Māhele." See "Unit V: Appendix I" at the end of this unit.

   Tell students that this article is a summary of King Kamehameha's reign. Ask students to add other facts or details which might give readers a better picture of the events that took place during his reign.

2. Hawaiians' Viewpoint

   Divide the class into five groups. Have students read the conversation between Kamakau and Neilson in Mellen, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873, pp. 49-54. Have students note the questions posed by Neilson and the answers given by Kamakau.

   Have the groups play a game. Give each group an opportunity to ask questions and the other groups the chance to answer from Kamakau's point of view.

3. Time Line

   Have students develop a time line of important events, both domestic and foreign, which affected Hawai'i in some way.

   Have students create a newspaper with items written about the important events during the reign of Kamehameha III. Supply the headlines for the students such as: The British Have Landed, Lands For All, etc.

UNIT V: APPENDIX A

LAW ENFORCEMENT

The Hawaiian rulers slowly replaced the unwritten "rules" of the old kapu system with new, written rules and regulations. Oftentimes, the enforcement of the laws depended upon the nature of the local chief. It took a while before the idea of all the chiefs enforcing the laws in the same way came to be understood.

As late as 1824, the king or superior chief could order someone killed as punishment without a trial. After 1825, trial by jury was introduced.

One trial by jury case involved a man who was sentenced to be hanged on March 1, 1828. Sometime before that date, three chiefs asked the missionaries how murderers are executed in civilized countries. The missionaries replied that the manner of execution wasn't important. It was more important to determine his innocence or guilt first.

After listening to this advice, the chiefs ordered a new trial. A jury of twelve men (Hawaiians) were chosen by Ka'ahumanu. The man was tried, found guilty and was publicly hanged on March 18, 1828.

The first case involving two foreigners occurred in 1827. Capt. G.W. Gardner was repeatedly struck by John Lawler. Capt. Gardner appealed to Gov. Boki of O'ahu to punish Lawler. When Gov. Boki didn't do anything, Capt. Gardner appealed to the American commercial agent for help who, in turn, insisted that Gov. Boki do something about the case. A trial was held and Lawler was fined $200. Previously, foreigners settled their own affairs.

Source: Kuykendall, Ralph S., The Hawaiian Kingdom, 1778-1854, Foundation and Transformation. Honolulu: The University of Hawaii Press, 1957, pp. 126-128.

UNIT V: APPENDIX B

THE 1829 CLASH OVER A COW

By Russ and
Peg Apple

Tales of Old Hawaii

This is about a cow that dies in 1829, right here in Honolulu.

The cow was owned by the representative of Britain's King George IV to the Kingdom of Hawai'i. The British consul's name was Richard Charlton.

The cow's name is not known; neither is the name of the Hawaiian horticulturist who shot the unnamed cow.

What happened was that the British cow wandered once too often into the Hawaiian's garden. The Hawaiian shot and wounded the cow. The cow took off, followed by the Hawaiian horticulturist.

Onto the plains east of Honolulu (about where McKinley High School now stands), the Hawaiian followed the wounded cow.

Another shot there finished off the cow.

In those days one did not shoot and follow a wounded cow in and out of town without being noticed. Gossip about the event soon got to the British consul.

Charlton was upset that the private property of a foreign resident would be molested, let alone killed, by a native. This was disregard for property rights. Private property was in jeopardy.

The justice of Western civilization must be invoked. All Hawaiians must be shown that it was not safe to molest the property of foreign residents.

In full agreement was John Coffin Jones, the U.S. commercial agent, the official representative of America to the Kingdom of Hawai'i.

In normal times, Charlton and Jones did not speak to each other. International rivalries of their countries spilled over to Pacific Islands. But the killing of a cow owned by a foreigner -- by a Hawaiian -- made the times special. Representatives of two foreign powers acted together in such times.

So together they rode their horses to the garden of the Hawaiian horticulturist to lead him to justice.

Jones held the Hawaiian down while Charlton put a rope around the Hawaiian's neck.

When the rope was firmly knotted, the two diplomats mounted their horses and started to lead the Hawaiian to town.

Perhaps the pace was too fast, perhaps Charlton tugged too hard, perhaps the path was strewn with rocks, but the Hawaiian tripped and fell.

Charlton and Jones kept the procession moving.

A Hawaiian being dragged by the neck behind horses is a sight that attracted crowds in the Honolulu of 1829.

One of the Hawaiian spectators held an adz in his hand. He showed disregard for the private property of a foreign resident when he chopped the British rope in two. He rescued the Hawaiian horticulturist.

Once back in town, Jones bowed out and left further steps in the matter to Charlton.

Charlton assembled all the British subjects in town and drew up a petition to his Hawaiian Majesty Kamehameha III which demanded protection for all British lives and property.

Kamehameha III issues a proclamation on Oct. 27, 1829.

It began: "This is my decision for you: we assent to the request of the English residents; we grant the protection of the laws ..."

But the king didn't stop there.

He established a new policy: Foreign residents also had to obey the laws or be punished. Hawaiian laws covered all residents.

Charlton brought charges against the Hawaiian for killing his cow.

King Kamehameha III's court dismissed the charges. It held that while Charlton was free to shoot the cows of others which wandered into his garden, he should be aware that others could shoot his cows which wandered into other gardens.

Charlton's cow had been wounded in the garden of the Hawaiian. The Hawaiian was within his rights to fire at the trespassing cow, and to pursue the wounded animal and put it out of its misery.

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UNIT V: APPENDIX C

FREEDOM

The Hawaiians shouted for joy when they heard that King Kauikeaouli threw out all the "Missionary laws" except those for murder, theft, and rioting. They enjoyed themselves by participating in their traditional Hawaiian games and sports, dancing the hula, wearing the malo and pā'ū. Foreign traders took advantage of the situation by setting up bars and selling alcoholic drinks to the people.

The missionaries, of course, looked on these activities as being "sinful." They saw that the Hawaiian had not truly accepted the word of God and looked upon the Hawaiians as heathens.

Meanwhile, the king and his sister Nāhi'ena'ena married. Like the intermarriage between members of the royal family of Egypt, Hawaiian ali'i of the same family intermarried to preserve the royal blood or the mana of the rulers. Nāhi'ena'ena later gave birth to a son who died at birth.

The missionaries were shocked at hearing about this marriage and tried to separate them. Nāhi'ena'ena was torn between her missionary teachings and her Hawiaian culture and feelings. However, the missionaries were successful in ending their marriage and Nāhi'ena'ena was soon married to the High Chief Leleihoku.

Nāhi'ena'ena began drinking and slowly wasted away. She died a year later. The king's spirit was broken by her death.

The missionaries convinced Kauikeaouli that her death was God's punishment for his "evil ways." In his weakened state, he accepted the missionaries' arguments and agreed that he would follow the missionaries' advice.

Within the next few years, five more ali'i died. This convinced the people that the missionaries were right and that they were being punished for their sins and their evil ways.

Subsequently, thousands of Hawaiians attended the Christian religious services and joined the church.

Source: Mellen, Kathleen Dickenson, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873. New York: Hastings House, 1956, pp. 13-20.

UNIT V: APPENDIX D

CENTRAL WORD POWER

Complete the puzzle.

1. (___) ___ ___ ___ ___ ___
2. ___ ___ (___) ___ ___ ___
3. ___ (___) ___   ___ ___ ___ ___
4. ___ ___ ___ ___ ___ (___) ___ ___ ___ ___
5. ___ ___ ___ ___ ___ (___) ___ ___
6. ___ ___ ___ ___ (___) ___ ___ ___
7. ___ ___ ___ ___ ___ ___ (___)   ___ ___ ___ ___ ___ ___ ___ ___ ___

8 ___ ___ (___)
9. ___ (___) ___ ___ ___ ___ ___
10. (___) ___ ___ ___
11. (___) ___ ___ ___ ___ ___ ___ ___ ___ ___
12. ___ ___ ___ (___) ___ ___   ___ ___ ___ ___ ___ ___
13. ___ ___ ___ (___) ___ ___ ___ ___ ___ ___ ___
14. ___ (___) ___ ___ ___
15. ___ ___ ___ ___ ___ ___ (___) ___ ___
16. (___) ___ ___ ___ ___

Questions:

1. Hawai'i experienced difficulties with ____________________ over Catholic missionaries.
2. Admiral ___________ restored Hawai'i from a British takeover.
3. __________________ (includes title) went to the different countries to try to get better treaties.
4. Dillon claimed that the French citizens in Hawai'i were ________________.
5. The ____________ that were made with France and Britain took advantage of Hawai'i's small size and lack of power.
6. After the incident over the Catholic priests, the king gave the people freedom of ____________________.
7. Some of Hawai'i's problems during this time were with _______________ ______________________.
8. The French warships used the threat of ____________________ to get what they wanted.
9. For a short while control of Hawai'i was taken over by ________________.
10. The motto of Hawai'i: The life of the ______________________ is preserved in righteousness.
11. There was a movement for the ________________________ of Hawai'i to the U.S.
12. The _________________ _____________________ was not willing to take Hawai'i by force.
13. King Kamehameha's name is ___________________________.
14. The incidents showed the king the _______________________ of the other countries.
15. During this period the ____________ of Hawai'i was in danger.
16. The king preferred to enter the union as a _____________________.

This lesson has been about Hawai'i's __________________ _________________ during the reign of King Kamehameha III.

UNIT V: APPENDIX E

DECLARATION OF RIGHTS

God made the nations of people out of one blood, to live on earth in peace and harmony. God has also given certain rights to all men and all chiefs, and all the people everywhere.

Some of the rights which he has given to all people are life, liberty, the things a person makes, and the productions of the mind.

... It is not proper to make laws for the protection or benefit of only the rulers. The people must also be protected and benefit ... and hereafter, any law passed must be consistent with what is expressed above.

... no chief may oppress any subject, ... chiefs and the people can enjoy the same protection under the same laws.

Protection is also given to the life of all people, together with their property, and nothing can be taken from any individual, except by provision of the laws ...

Adapted from Kuykendall, Ralph S., *The Hawaiian Kingdom, 1778-1854, Foundation and Transformation*. Honolulu: The University of Hawai'i Press, 1957.

UNIT V: APPENDIX F

CONSTITUTION OF 1840

The Constitution included an amended or changed version of the Declaration of Rights as the preamble to the Constitution.

For the first time a plan of government was set down in writing. Although it described what was already happening, it changed the government of Hawai'i from an absolute to constitutional monarchy and further changed the economic system of Hawai'i.

It provided the following:

1) a House of Representatives, chosen by the people

2) a House of Nobles, to be made up of the king, chiefs, and kuhina nui

3) a judicial branch, to be made up of the king, kuhina nui and four others appointed by the "representative body"

4) four governors, subject to the king and kuhina nui

5) a public school system

It also included the following:

1) there should be freedom of religion

2) every innocent person who was injured by another should have redress

3) all who committed crimes should be punished

4) the accused cannot be punished without a lawful trial

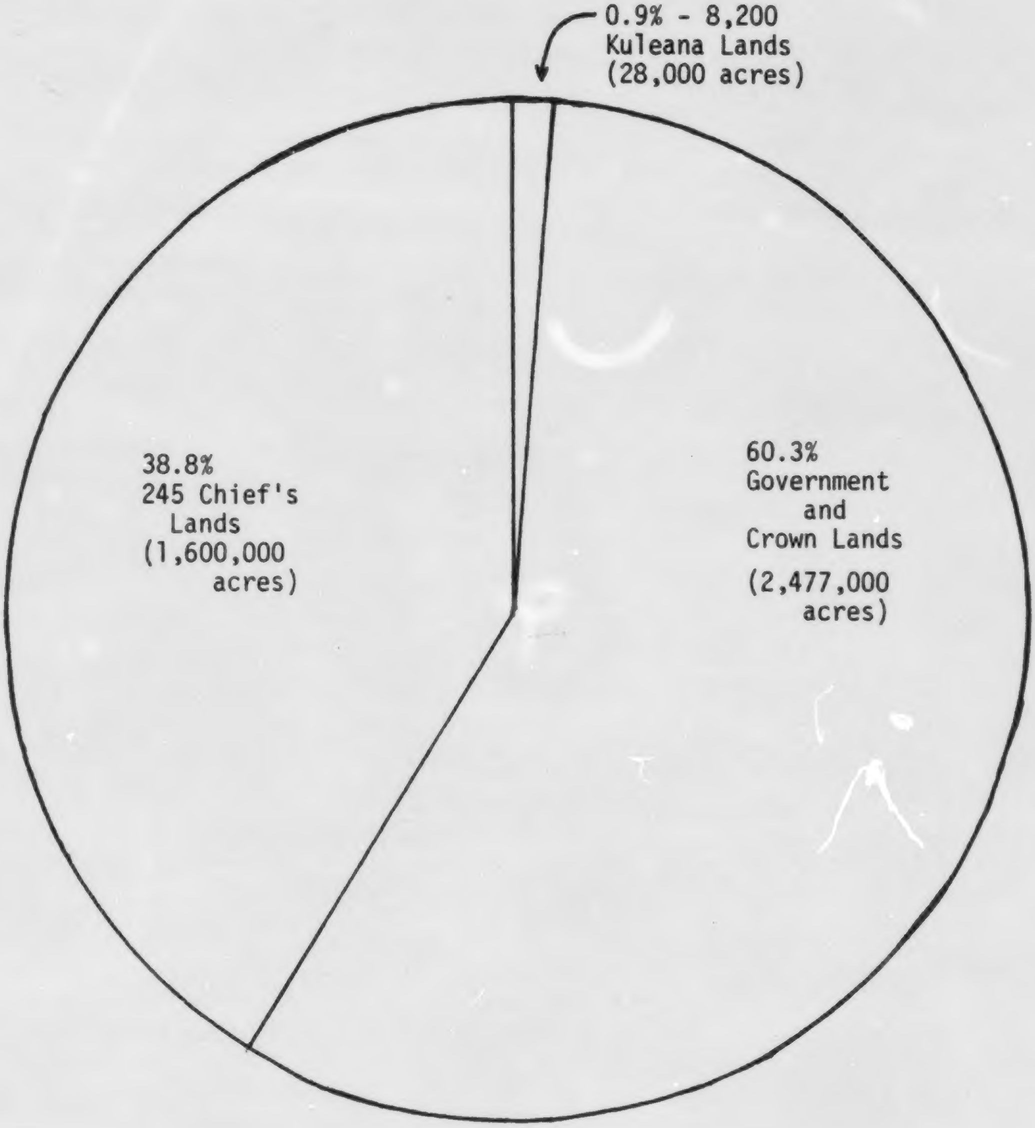
The government was more expensive to run since there were many additional officials to support. So taxes were levied on the people. Each man had to pay one dollar, each woman fifty cents and each child over fourteen twenty-five cents. In addition to this tax, all males between sixteen and sixty had to give a certain number of work days each month. However, they had to give cash if the beneficiary - the churches and their pastors, school teachers, government - required cash payments instead of personal services.

Sources:

Kuykendell, Ralph S., The Hawaiian Kingdom, 1778-1854, Foundation and Transformation. Honolulu: The University of Hawaii Press, 1957, p.
Mellen, Kathleen Dickenson, The Gods Depart A Saga of the Hawaiian Kingdom, 1832-1873. New York: Hastings House, 1956, pp. 23-25.

UNIT V: APPENDIX G

THE MĀHELE



Source:

Kelly, Marion and Kehau Lee, "How the Hawaiians Lost Their Lands," in Hunt, et al., Stories of Hawai'i. Honolulu: The General Assistance Center for the Pacific, 1975, p. 64.

UNIT V: APPENDIX H
LETTERS OF DISTRESS

August 1851

Love to you,

Attention, the one whom we have elected as the representative from Ko'olau Poko, to be a member of the Legislature of this year 1851.

We beg to inform you of our great distress of living, and for you to inform the nobles of the legislature of this government.

We are in trouble because we have no firewood and no lā'ī and no timber for houses, it is said in the law that those who are living on the land can secure the things above stated, this is all right for those present who are living on lands which have forests, but, we who live on lands which have no forests, we are in trouble. The children are eating raw potato because of no firewood, the mouths of the children are swollen from having eaten raw taro. We have been in trouble for 3 months. the Konohiki with wooded lands here in Kāne'ohe have absolutely withheld the firewood and lā'ī and the timber for houses.

And because of this great distress in which we are living, is why we urge you to let the nobles know immediately, and to let us have firewood, and lā'ī and timber for houses. We make haste these days or children will be dead from starvation because of no firewood with which to cook the food as well as us, and because of this great trouble and these words, we write our names below this 14th day of August, 1851, at Kāne'ohe, here in Ko'olau Poko

Signed by Hio and 54 others

Hanalei-Kaua'i
April 1852

Love to you,

Because of my distress and being sorry about my kuleana situated at Kapukawai, in Hanalei, Island of Kaua'i. This is the reason of my being sorry and my protest, too, concerning the improper survey made by the surveyor on my premises was very much lessened, the places that I worked and raised my crops, pineapple, bananas, onions, yams, pumpkins, watermelons, sugar cane, oranges, replanted and all began to grow again were all pulled up. My taro patch was also taken, piece of kula (plains) houselot and five patches, 3 orange trees bearing fruit and because I was grieved for the loss of my crops and my patches having been acquired by the foreigner who made claim thereto, the foreigner who made the survey listened to the lying claim of that foreigner, the foreigner did not buy the place in dispute which was my kuleana, this kuleana was acquired by me from Kaumuali'i because I and my parents lived there from the time I was young, and all my parents are all dead and the land descended to me, their child, and I have been living there ever since and now is the first time it has been taken away without knowing the reasons why it was taken, the claim was under the description that is was to be used for planting cane but, it has not been used for that, my said place was turned into a cattle run and I am living in great trouble now.

This is mine to you, that you direct the surveyor to come and make another survey and have all made satisfactory to all. Kamuka, one of the agents, commanded Ioane to settle the matter, but he did not do so being afraid of Kale, this foreigner who took my kuleana without any right and I am sorry about my food, you should have pity and have another investigation for the source of my support.

Puamana at Kapukawai

4th District, East Maui
January 13, 1854

KEONI ANA,

Minister of the Interior.

Gracious love to you.

We humbly complain to you, and hope you will give heed, and listen to the petition that we personally make to you, and it is right that it ought to be attended to, because, you are the father of the people from Hawai'i to Kaua'i We are in great trouble, and you have seen our many complaints to you, but, we suppose that you do not care for us, - maybe we are Indians.

Dismiss John T. Gower as our Land Agent.

1. It is not right, that when we wish to buy our own lands that he should sell them to foreigners.

2. It is kula and not taro land, and we offered $1., $2.00 and up to $3.00, the foreigner offered $3.00, and the foreigner got it, it was only $1.50, however, but the foreigner acquired it, it was a swindle and a lie. It was not $3.00. The sale is conducted like an auction, bids are made, and went to the highest bid, that is the way it was done. The law says that the residents are to have the first choice, and if it is not taken up, then to sell to outsiders.

3. Because he will not listen, and he will not confer with the natives, he only talks in the foreign language, and the foreigners are the only ones he talks with.

* * *

6. Disposing the land with outsiders, and not with the ones to whom the land belongs.

7. Running the price of the land away up to $250.00 an acre for taro land, and we know that he made the bids himself until the price is too high, and the Government gets it, he pays no attention to the Hawaiians. He does not want the Hawaiians to acquire any land, he has no love in him.

8. Raising the charge for the survey to $10.00 an acre. We told him not to make the surveys, that others make it, that there are other surveyors with transits living in this district. He paid no attention to our wishes.

* * *

11. His meanness is very apparent, property of others has been lost through his crookedness, and some Missionaries have been ruined in their property through his dishonesty.

* * *

15. Here is a clever person living in our midst, a minister of gospel, and knows how to make surveys, and has great knowledge, he would be proper, he is Iosepa Mawae, from Lahainaluna, that the position of land agent be given to him.

* * *

From us the people in Kaupō, now called
Kauao.
KULOKU and 61 others.

Source: Hawai'i State Archives, Translation of Letters.

UNIT V: APPENDIX I

KING KAMEHAMEHA III INITIATED GREAT MĀHELE

One morning he donned drab working clothes and worked with Hawaiian convicts who were building a stone wall around the Punahou School grounds.

To the laborers it was an endearing but shocking act.

He was their king, Kamehameha III.

This personal demonstration against harsh missionary-inspired chastity laws united him with the common people, although he was virtually powerless under the regency of Kaahumanu.

He had been proclaimed king at the age of 11 in early 1825, when Hawaii received the tragic news that his elder brother Kamehameha II, and Queen Kamamalu had died of measles the previous year while visiting London.

The dowager queen Kaahumanu governed the country until her death in 1832, and he felt that the warm spirit of the Hawaiian people was crushed because the missionaries' influence on her had become so powerful.

For this and other reasons, including the Hawaiian struggle for cultural expression, Kamehameha III sometimes permitted immorality.

But much of his reign was constructive, marked by such innovations as: the first written laws in 1827, the first census in 1832, the first newspaper in 1834, and the first permanent sugar plantation in 1835 at Koloa, Kauai.

He gave the Hawaiian people a constitution and fixed laws, and eventually made it possible for them to hold title to land and to have a voice in his councils and the making of laws.

In 1843 Lord George Paulet, captain of the frigate Carysfort, threatened to attack Honolulu and thus forced Kamehameha III to cede the Islands to England.

For five months, from Feb. 25, a British commission ruled Hawaii.

Fortunately, Rear Adm. Richard Thomas, commander of the British squadron in the Pacific saw that Paulet was wrong, and formally returned the king to his throne.

Giving thanks at a Kawaiahao Church service, the 29-year-old king reportedly uttered the words which have since become the State motto: "Ua mau ke ea o ka aina i ka pono" (The life of the land is perpetuated in righteousness).

The most significant event of his reign was clearly the division of lands called the "Great Mahele," which started in 1848 and led to the 1850 law which permitted foreigners to buy land.

Under the ancient feudal system all land was controlled by the king and the chiefs. The common people were tenants, living where they wished and moving when they pleased, although some areas were forbidden to them.

In 1848, Kamehameha III began to meet with the chiefs to agree on which lands each chief would own and which property would be the king's.

The record of these transactions was set down in the "Mahele (Division) Book," signed by the king and chiefs.

The king's property was then divided into crown land (his personal property) and government land (controlled by the legislature).

Rights of the tenants -- the common people who occupied and cultivated the land -- were not forgotten. A family's houselot and the land they cultivated could not be sold without their consent.

In addition, a law passed in 1850 gave native tenants fee simple titles to land they had occupied and improved, providing their claims were certified by the land commission.

The legislature also passed a law permitting foreigners to buy, own and sell land in fee simple.

Foreign residents, speculators, and sugar cane growers were henceforth able to buy land by the hundreds of thousands of acres, and the government made no attempt to discourage the common people from selling their land.

Reprinted with permission of Honolulu Star-Bulletin, February 26, 1975.

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UNIT VI: THE REIGN OF ALEXANDER LIHOLIHO (KAMEHAMEHA IV)

Overview

King Kamehameha IV was concerned over the health of the Hawaiian people. The Hawaiian population was rapidly declining due partly to the introduction of diseases. He and his queen, Emma, took the leadership in establishing a hospital for the Hawaiians. The Queen's Hospital in Honolulu is still serving Hawai'i's people today.

During this time the Episcopal Church and the Mormon church came to Hawai'i, and the American Protestants were forced to become independent.

This unit inquires into the changes which occurred during Alexander Liholiho's reign and analyzes the cause-and-effect relationship of events and situations.

UNIT VI: THE REIGN OF ALEXANDER LIHOLIHO (KAMEHAMEHA IV)

Generalizations

1. Many changes in Hawai'i were brought about through contact with foreign cultures and peoples.
2. Not all change is progress; change may or may not be beneficial.
3. Actions, ideas and decisions have consequences.
4. People change their culture to cope with new problems.
5. The relationship between the leader and his or her people influences the decision-making power of the leader.
6. The nations of the world are interdependent.
7. Government plays a significant role in the economic well-being of the country.

Concepts

1. Culture
2. Change
3. Consequences
4. Political Relationship
5. Foreign Relations
6. Reciprocity
7. Interdependence

Objectives

1. Analyze and explain the changes which occurred during Alexander Liholiho's reign.
2. Analyze and explain the cause-and-effect relationship of events and situations.

3. Explain the effect of the relationship between the King and his subjects on the King's decision-making power.

4. Examine the consequences of people's values and actions.

5. Analyze and explain the plight, feelings and hopes of the Hawaiians.

6. Describe and explain Hawai'i's efforts in negotiating favorable treaties with the other nations.

7. Analyze and explain Hawai'i's interdependence with other nations.

8. Describe and explain the role of government in the economic well being of Hawai'i.

LESSON I: THE KING AND HIS PEOPLE

Generalizations

1. Many changes in Hawai'i were brought about through contact with foreign cultures and peoples.
2. Not all change is progress; change may or may not be beneficial.
3. Actions, ideas and decisions have consequences.
4. People change their culture to cope with new problems.
5. The relationship between the leader and his or her people influences the decision-making power of the leader.

Concepts

1. Culture
2. Change
3. Consequences
4. Political Relationship

Objectives

1. Analyze and explain the changes which occurrred during Alexander Liholiho's reign.
2. Analyze and explain the cause-and-effect relationship of events and situations.
3. Explain the effect of the relationship between the King and his subjects on the King's decision-making power.
4. Examine the consequences of people's values and actions.
5. Analyze and explain the plight, feelings and hopes of the Hawaiians.

Introductory Activity

Have students pretend that a new principal, Miss Kai, has been selected for their school and she includes the following in her first talk to the students: ". . . Today we begin a new day. Let's all work together in making (name of school) a fantastic school that we can be proud of.

If we teachers and students all unite together and work toward this goal, we cannot fail but have some great experiences together."

Ask students what kind of feelings or thoughts would go through students' minds as they listened to their new principal.

Discuss: What if the speaker was the new Governor or President talking to the people? Do you suppose the people would support him and cheer him on?

Then have students read the following speech given by Alexander Liholiho in Hawaiian when he became King Kamehameha IV:

> Give ear, Hawaii o Keawe! Maui o Kamai! Oahu o Kuihewa! Kauai o Mano! The good, the generous, the kind-hearted Kamehameha is no more. But though dead, he lives. . . . He was the father of his people and so long as a Hawaiian lives his memory will be cherished.
>
> By the death of Kamehameha III the chain that carried us back to the ancient days has been broken. He was the last child of that Great Chief. Today we begin a new era. Let it be one of increased civilization - one of progress, industry, temperance, morality, and all those virtues which mark a nation's progress. The importance of unity is what I most wish to impress upon your minds. Let us be one - and we shall not fail.

And then in English he continued:

> Kamehameha III, now no more, was pre-eminently the friend of the foreigners and I am happy in knowing that he enjoyed your confidence and affection. He opened his heart and hand to you with a royal liberality and gave until he had little left to bestow and you but little to ask.
>
> To be kind and generous to the foreigner is no new thing in the history of our race. It is an inheritance transmitted to us from our forefathers. I cannot fail to heed the example of my ancestors. I therefore say to the foreigner that he is welcome to our shores - welcome as long as he comes with the laudable motive of promoting his own interests and at the same time respecting those of his neighbors.
>
> But if he comes here with no more exalted motive than that of building up his own interests at the expense of the native - to seek our confidence only to betray it - with no higher ambition than that of over-throwing our Government and introducing anarchy, confusion and bloodshed, then-- Then I repeat, he is most unwelcome!

Source: Mellen, Kathleen Dickenson, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873, pp. 76-77.

Have students voice the probable thoughts, hopes, fears of the Hawaiians and foreigners who heard King Kamehameha IV.

Ask students to suggest reasons for those feelings.

The Hawaiians were filled with hope that their new sovereign may be able to turn the tide against the power of foreigners and once again reign supreme in his own land. They sent him their love with gifts and messages of faith and hope.

Developmental Activities

1. Personal Life

Students may read the following sources for some background information about Alexander Liholiho.

Bauer, Hawaii the Aloha State, p. 76.

Day, Hawaii: Fiftieth Star, pp. 110-111.

Potter, et al., Hawaii Our Island State, pp. 157-158.

Questions which may be discussed include:

a. How is Alexander Liholiho related to Kamehameha the Great? How is he related to Kamehameha III? Is this relationship important? Are genealogies important to people today?

b. When did he come to power?

c. What made him different from the preceding monarchs?

d. Who did he marry? Was his choice important?

e. Do you think he had the qualities of a good king?

2. Decline of Native Population

a. Have students pretend to be King Kamehameha IV. Ask students if they would be concerned if they were given the following statistics:

Estimated Population

Year	July 1
1850	83,900
1851	80,000
1852	76,400
1853	73,000
1854	72,900
1855	72,600

Source: Schmitt, Robert C., Historical Statistics of Hawaii. Honolulu: The University Press of Hawaii, p. 9.

The following can serve as guide questions for discussion:

1) What do you notice is happening to the population?

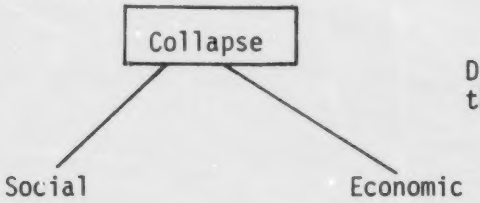
2) Would you be concerned if you were the king? Do you think there is a problem?

3) From your previous learning, recall some of the reasons for the steady decline of the population.

Then hand out "Social and Economic Collapse." See "Unit VI: Appendix A" at the end of this unit.

If necessary do some pre-reading activities to enable students to understand the concepts and information in the reading. A sample activity follows:

Hand out the reading and ask students to look at the heading. Have students select one word that they think the whole article is about. Chart the title.



Discuss the meaning of the words.

Look through the article and pick out the important words that students need to understand in order to comprehend the ideas in the reading. Write the words on the board and discuss the meanings. Students may hypothesize about the content of the reading. Write their hypotheses on the board and check back later.

Students may also read the following:

Potter, et al., Hawaii Our Island State, pp. 155. This reading describes the smallpox plague of 1853.

Students may record the information in the appropriate columns on a chart like the following:

Population Decrease		
Causes	Action Taken	Effects
Christian missionaries viewpoints:		

Questions for discussion may include the following:

1) What were the missionaries' attitudes toward the Hawaiians? Why do you suppose the missionaries felt that way? Do we sometimes have the same attitude toward other groups of people?

2) What are the reasons for the decline in population? If appropriate, ask students to clarify their answers. After all the reasons have been discussed and listed on the board ask students to classify and categorize the reasons.

3) Do you think Hawai'i would have been different if there were no contact with foreigners? Do you think contact between cultures always leads to change?

b. Pose the following questions to students:

1) How do you suppose the king knew that his people needed help?

2) Do you think the principal, as leader of your school, should know about the problems of the students and the school? How can the principal find out about the problems of the school?

Students may read about the king's concern for his people's health in "Unit VI: Appendix B" at the end of this unit. Discuss the king's and the people's feelings.

Students may also read in the following about the building of a hospital for Hawaiians.

Potter, et al., Hawaii Our Island State, pp. 158-159.

Wong and Carey, Hawaii's Royal History, p. 159.

Discuss:

1) What leadership was provided by the King and Queen Emma to get the hospital built? Why do you suppose they were committed to this project?

2) How did the Hawaiians feel about the new hospital? Why do you suppose they felt that way? Do we sometimes have the same kind of feelings?

3) What probably brought on the change in the people's attitudes toward the hospital?

3. Religious Movements

Have students list different religious groups in Hawai'i. Ask students to group the items on the list and label the groups. Have students share their knowledge about the various groups.

Encourage students to suggest how the religions were brought to Hawai'i.

Ask students to name the religious groups which were present in Hawai'i by King Kamehameha IV's time.

Then have students read about the developments of the Episcopal, American Protestant, and Mormon churches in Hawai'i and summarize the information on a chart like the one below.

Religious Developments		
Year	Religion	Developments
1862	Episcopal	
	American Protestant	
	Mormon	

Students may read in the following:

Potter, et al., Hawaii Our Island State, pp. 161-164.

Wong and Carey, Hawaii's Royal History, p. 148.

Have students examine the information on their charts and suggest generalizations about the development of these religions in Hawai'i.

The following questions may also be discussed:

a. Why did the American missionaries go into business?

b. Do you think Hawai'i might be different today if the king had lived longer?

c. Do you think other people's history is affected because you were born? Discuss the idea that we all make a difference and that our actions and ideas have consequences.

4. Developments in Education

Have students recall the important changes in education that occurred during King Kamehameha IV's reign.

Students may read in Potter, et al., Hawaii Our Island State, p. 124, to refresh their memories.

Have students list the changes individually and then in small groups decide whether or not the changes were important and if so, why the changes were important. Encourage each group to share their ideas with the class.

5. Tragedy

   Have students respond to the question: Can someone die of a broken heart? Accept all responses. Acknowledge students for participating in the discussion.

   Have students read about the events leading to King Kamehameha IV's death. See the following:

   Wong and Carey, Hawaii's Royal Hisotry, pp. 164-166.

   Discuss: Did he die of a broken heart?

Culminating Activity

1. Have students pretend to be Hawaiian and write a letter to the king expressing their feelings and thoughts about his rulership. Ask students to include the bases of their thoughts and feelings.
2. Have students list all the changes that occurred during King Kamehameha IV's time. Ask students to classify and categorize the changes. Students may work individually or in small groups to formulate generalizations.

LESSON II: ECONOMICS AND FOREIGN RELATIONS

Generalizations

1. The nations of the world are interdependent.
2. Government plays a significant role in the economic well-being of the country.

Concepts

1. Foreign Relations
2. Reciprocity
3. Interdependence

Objectives

1. Describe and explain Hawai'i's efforts in negotiating favorable treaties with the other nations.
2. Analyze and explain Hawai'i's independence with other nations.
3. Describe and explain the role of government in the economic well being of Hawai'i.

Vocabulary Words to Know

1. Tariff: The system of taxes that a government charges on imports or exports
2. Reciprocity: A mutual exchange
3. Interdependence: Mutual reliance on one another
4. Treaty: An agreement, especially one between nations, signed and approved by each nation
5. Annexation: The act of joining a larger thing

Introductory Activity

Ask students if they can recall any negative incidents that have had lasting effects on them in terms of their attitudes. Examples of such incidents might be name calling, nicknames, people's expectations of them, etc. Discuss with students the effects of such incidents in terms of:

a. How did they feel at the time of the incident?

b. How did they feel toward the person who was involved in the incident?

c. If the feeling was negative, how did they overcome their emotional trauma?

d. Did the incident have such a lasting effect that it affects their decisions today?

e. What can be done to turn the negative feeling into a positive feeling?

f. Do you think leaders like kings and presidents are influenced in their decision-making by their emotions and experiences?

Developmental Activities

1. Prejudice in the U.S.

Discuss Prince Alexander's experience of prejudice in New York. See Potter, et al., Hawaii Our Island State, pp. 141-142. He was mistaken for a Black and was requested by the train conductor to get out of the carriage in which he was sitting. By contrast, he was treated royally in England.

Students may read Prince Alexander's reaction, in his own words, to his experience in the United States. See "Unit VI: Appendix C" at the end of this unit. Prince Alexander later felt closer to Britain than to America.

The following questions may be used as discussion guidelines:

a. What was Prince Alexander's reaction to his experience of prejudice and discrimination in the U.S.?

b. Do you think this incident affected his decisions in regard to the United States? Did it influence his preference for British culture?

2. Reciprocity

Have students pretend to be legislators who are responsible for the well-being of all segments of Hawai'i. Tell students that the local banana industry is in trouble because bananas from South America are being sold at very low prices in the markets. The banana growers meet with the legislators to see if anything can be done to help the local industry.

Students may brainstorm solutions to the local growers' problem in small groups and share their ideas with the class.

Have students recall how the United States protected their goods against foreign products. Discuss the effect of the high tariff on Hawaiian products.

Discuss the following: If you were the king, would you try to get a treaty with the United States despite your negative feelings about the U.S.?

Students may read about the attempt to negotiate a reciprocity treaty with the United States in the following:

Potter, et al., Hawaii Our Island State, p. 160.

Wong and Carey, Hawaii's Royal History, pp. 161-162.

Inform students that the proposed treaty provided for the following goods to be imported duty free.

From U.S. to Hawai'i: wheat, flour, fish, coal, timber and lumber, staves and heading and some other products.

From Hawai'i to U.S.: unrefined sugar, molasses, coffee, arrowroot, livestock and other products.

Discuss the following:

a. What do you notice about the economy of Hawai'i?

b. What are the reasons why Kamehameha IV wanted a reciprocity treaty?

c. What was the outcome? Explain.

d. How do tariffs protect the goods of the importing country?

e. Who were the annexationists? Why did they want Hawai'i to be annexed to the United States?

f. How do you suppose the Hawaiians felt about being part of the United States?

3. Treaty with France

Have students read about the treaty with France in the following:

Potter, et al., Hawaii Our Island State, pp. 160-161.

Wong and Carey, Hawaii's Royal History, p. 162.

Discuss the importance of government in the economy of Hawai'i. Is the government's leadership important to Hawai'i today?

Have students summarize Hawai'i's objectives and goals in dealing with foreign powers.

Also discuss the interdependence of the nations. Have students suggest imported items which are commonly used in Hawai'i today. Discuss advantages and disadvantages of being dependent on other nations.

Culminating Activity

Write "Foreign Relations" on the board. Have students suggest words or names that have some relationship to this unit.

Students may write statements individually or in small groups about the words suggested.

Have students write generalizations about Hawai'i and her foreign relations.

Unit Culminating Activity

Have students summarize the important events that occurred during King Kamehameha IV's reign. Students may use the reading in "Unit VI: Appendix D" to validate their answers.

Or have students suggest the importance or cause-and-effect relationships of the events and situations described in the reading.

UNIT VI: APPENDIX A

SOCIAL AND ECONOMIC COLLAPSE

Tales of Old Hawai'i

By Russ Apple

During the first century after Capt. James Cook, historians and demographers agree that Hawaiians lost perhaps half their numbers.

While the starting number is fuzzy -- say 300,000 in 1778 -- Hawai'i's first complete census, a real counting of almost everybody, was made in 1850. It counted 84,165 people, including the king, and also 558 part-Hawaiians and 1,572 non-Hawaiians.

By 1872 -- the low point -- population was down to about 56,000 people. This included 44,000 full Hawaiians, with the rest being part-Hawaiians, Eruopeans, Americans, Chinese, Japanese and others.

Depopulation of the Islands was a process which went on from 1778 through at least 1872, when immigration of foreign laborers turned the tide.

Remember, before the Westerners came, the Hawaiians were bigger, stronger and healthier than the Westerners, and nicer to their children.

When the Christian missionaries arrived in 1820, they began to notice the process. They saw vacant houses and even deserted coastal villages -- villages which had been full of people 40 years earlier.

Worldwide, many Christians believed that the "heathens" on Pacific Islands were rapidly declining anyway before their discoveries by such navigators as Cook, and this decline was natural and due to their "heathen" ways.

Islanders like Hawaiians could be saved from depopulation, the Christian theory went, if they adopted the beneficial influences of Christian civilization -- wars would be eliminated, human sacrifices, cannibalism, abortion, and infanticide would stop, and industry, settled habits (especially the elimination of alcohol and tobacco) and respect to women would be adopted.

Foreign residents in Hawai'i deplored the great loss of the Hawaiian people, but assumed without question that Western civilization was superior to the Hawaiian and that the Hawaiians would be happier and healthier if they acquired a Western variety of civilization -- like British or American.

Change of culture, many believed, would save the Hawaiians from extinction. (One editor in Honolulu predicted in 1850 that by 1930 there would be only 100 full Hawaiians left in the world. He was wrong -- the 1930 census show almost 23,000 full Hawaiians and just over 28,000 part-Hawaiians.)

UNIT VI: APPENDIX B

THE PEOPLE'S HEALTH

The king, accompanied by a few of his attendants, went on a tour of the island of Hawai'i. What he saw made him determined to do something to help the people. On the tour he noticed many abandoned kuleana. He was told that the owners had died of foreign diseases. He also noticed many empty churches and schools which did not have enough people to fill them. He saw the people - men, women, and children - wasted with disease. He also heard stories and rumors of a new and frightening disease striking many Hawaiians - leprosy.

The king also went to Maui to find out for himself the extent of the problem of leprosy. It was difficult to get an accurate picture of the problem because many people who had leprosy hid from others and stayed out of sight. Many families moved to the mountains to hide from their healthy neighbors.

When the Hawaiians on Maui found out that the king was investigating their health problems, many of the sick and dying waited along the side of the road with the hope that the king would be able to help them in their predicament. One man voiced the feelings of many when he said to the king:

> Our bowels are heavy with fear. This new disease is more horrible than anything we have ever known. Since ancient days we have been taught to honor our bodies; to keep them clean and beautiful was a part of our religion. ... We have taught our children to be clean in body and soul - and now THIS, that the foreigners may grow rich off our lands!

When the legislature convened in 1859, the king sought to have the legislature provide for a hospital for the Hawaiians. The legislature passed an act which appropriated five thousand dollars toward the hospital's building fund. The act also declared that the hospital would be primarily for the relief of sick and poor Hawaiians.

Source: Mellen, Kathleen Dickenson, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873. New York: Hastings House, 1956, pp. 145, 148-149.

What really happened to 300,000 Hawaiians that would drop their numbers within a century to 44,000?

In 1968, state statistician Robert C. Schmitt, applied the modern science of demography to the process.

Schmitt noted that Cook's crew introduced venereal disease to Kaua'i and Ni'ihau in 1778, and that it quickly spread to all the other Islands. Venereal disease dropped fertility rates and increased mortality rates.

Warfare continued through Kamehameha's conquest of O'ahu in 1795, with a few scattered battles after his death in 1819.

Hawaiians had no natural immunity to many Western diseases -- influenza, measles, whooping cough, diarrhea and leprosy came in epidemics.

Cholera or bubonic plague hit about 1804; another big influenza epidemic hit in 1826.

When large numbers of Hawaiians were sick, there were few to nurse and fewer still to plant and fish.

When a sick Hawaiian burned with a high fever, he often cooled himself with an ocean dip. Fatal phenumonia often resulted.

No one knows the numbers of abortions and infanticides. Many Hawaiians didn't want to bring up children into the kind of world that Hawai'i was becoming; social and economic disintegration prevailed.

As the Hawaiian culture disintegrated, barrenness and stillbirths increased, even among royalty.

Some healthy Hawaiian males joined ships' crews and sailed away. Some died abroad, some stayed abroad.

Every healthy Hawaiian male overseas was the loss of a potential father in Hawaii.

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UNIT VI: APPENDIX C

ALEXANDER LIHOLIHO'S TREATMENT IN U.S.

> Confounded fool! The first time that I ever received such treatment, not in England, or France, or anywhere else. But in this country I must be treated like a dog to come and go at an American's bidding. Here I must say that I am disappointed at the Americans. They have no manners, no politeness, not even common civilities to a stranger. And not only in this single case, but almost everybody that one meets in the United States are saucy. Even the waiters in their hotels in answering a bell, instead of coming and knocking at the door, they stalk into the room as if they were paying one a visit, and after one has given an order for something they pretend not to hear -- give a grunt which cannot be exactly imitated by pen and paper, but would go something like -- hu! In England an African can pay his fare for the Cars, and he can sit alongside of Queen Victoria. The Americans talk, and they think a great deal of their liberty, and strangers often find that too many liberties are taken of their comfort, just because his hosts are a free people.

Note: In 1849, Alexander Liholiho went on a journey to the United States. He was 15 years old at that time. This journal entry is his reaction to an incident which occurred in New York on June 5, 1850.

Source: Alder, Jacob (Editor), The Journal of Prince Alexander Liholiho. Honolulu: The University of Hawaii Press for the Hawaiian Historical Society, 1967, p. 108.

UNIT VI: APPENDIX D

KAMEHAMEHA IV

Prince Alexander Liholiho, son of Kinau and Governor Kekuanaoa, grandson of the first Kamehameha and nephew of the lately mourned ruler, was proclaimed king on December 15, 1854.

The king, just lacking a month of being 21 years of age at the time of his accession, was already an outstanding scholar. He had enjoyed educational advantages not available to his predecessors and with the keenness of mind characteristic of the Kamehameha had made the most of them. His appreciation of art, music and literature made his court a center of culture and refinement. These scholarly attainments and a naturally gracious manner did not, however, preclude the exercise of his astuteness and a talent for statesmanship. While recognizing the benefits that the Hawaiian people received from the work of the American missionaries and from the commercial and agricultural enterprises of that group, he feared, nevertheless, the domination of any single faction. Already, in 1848 and in 1852 a treaty of trade reciprocity between the kingdom and the United States had been proposed from the Islands. In 1855 a special ambassador was sent to Washington to re-open the matter but opposition from Louisiana sugar planters defeated the proposed measure.

In June, 1856, he married Emma Rooke, granddaughter of John Young, friend and adviser of Kamehameha I, and great-great-granddaughter of Keliimaikai, the younger brother of the warrior king. As a child she had been adopted by her uncle, Dr. T. C. B. Rooke, an English physician living in Honolulu. Endowed with great beauty and charm she visited the court in England and became a great favorite of Queen Victoria.

When, on May 20, 1858, a son was born to the royal couple he was given the special title of Prince of Hawaii and at his christening was to be named Albert Edward Kauikeaouli, the first two names being selected from those of the consort of Queen Victoria, she having consented to be his godmother.

This affiliation with England and things English naturally inspired a desire on the part of the queen to educate and surround her son with influences of the Episcopal Church. Civil war in the United States delayed the establishment of the proposed mission from the country and arrangements were made directly with England. The occasion was to have been marked by the baptism of the young prince but when it became apparent that a sudden illness would be fatal, the ceremony was performed at Kawaiahao Church in the ritual of the Church of England. The Right Reverend T. N. Staley arrived at Honolulu October 11, 1862, and established the Hawaiian Reformed Catholic Church, usually called the English Church.

Serious depletion of the native population took place due to the outbreak of measles in 1848 and smallpox in 1853. In 1855 the king appealed to the legislature to establish public hospitals that the distress of the people might be alleviated and future devastation prevented. Failing to obtain funds from that body the royal couple themselves undertook the task in 1859. They went about personally with the subscription list and were so successful that by 1860 the building was under construction. The Queen's Hospital, still serving the people of Hawaii, is one of the greatest and most useful monuments to be left by a Hawaiian monarch. The king brooded over the death of his only child, and after a lingering illness passed away on November 30, 1863. Beloved by the people whose interests were always close to his heart, this brilliant member of the Kamehameha dynasty left a heritage of intellectual leadership and an established cultural era that permanently impressed the life of the kingdom.

Hawaii Jubilee. Honolulu: Advertiser Publishing Co., Ltd., 1936. Reprinted with permission of The Honolulu Advertiser.

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UNIT VII: THE REIGN OF LOT (KAMEHAMEHA V)

Overview

King Kamehameha V was a strong-minded person who believed that the king should be in control of the government. When the delegates to the Constitutional Convention failed to agree, he dismissed the delegates and established his Constitution of 1862 as the law of Hawai'i. This Constitution gave more power to the king and restricted voting to those who were literate and owned property.

As the whaling industry declined, the production of sugar became the main economic activity. It was not without problems. One problem was the shortage of labor to work in the sugar cane fields. A Bureau of Immigration was established to regulate the flow of immigrants coming into Hawai'i.

This unit examines the economic activities of this time and the effects of the Constitution of 1864 on the people.

UNIT VII: THE REIGN OF LOT (KAMEHAMEHA V)

Generalizations

1. As the whaling industry declined, the production of sugar became the main economic activity of the islands.
2. The growth of the sugar industry further changed life in Hawai'i. It led to the recruitment of workers from other countries and to further alienate the Hawaiians from their lands.
3. Changes in the Constitution affected the role of the monarch and people in government.
4. The desire to maintain Hawai'i's independence and open markets for Hawai'i's products led to attempts to make reciprocity treaties with other nations.
5. A function of the political organization (government) of a group or nation is to resolve conflicts and problems.
6. Actions, ideas and decisions have consequences.

Concepts

1. Economy
2. Cause-and-Effect
3. Leadership
4. Role of Government

Objectives

1. Explain the reasons for the expansion of the sugar industry and its need for labor.
2. Describe the economic activities of this time and compare with present day Hawai'i.
3. Explain how the Constitution of 1864 affected the people and changed the power of the leader.
4. Describe and explain the government's role in dealing with the leprosy problem.
5. Explain Hawai'i's attempts to make treaties with other countries.

6. Analyze cause-and-effect relationships.
7. Distinguish statements of fact from opinion.

LESSON I: THE ECONOMY

Generalizations

1. As the whaling industry declined, the production of sugar became the main economic activity of the islands.
2. The growth of the sugar industry further changed life in Hawai'i. It led to the recruitment of workers from other countries and to further alienate the Hawaiians from their lands.
3. Actions, ideas and decisions have consequences.

Concepts

1. Economy
2. Cause-and-Effect

Objectives

1. Explain the reasons for the expansion of the sugar industry and its need for labor.
2. Describe the economic activities of this time and compare with present day Hawai'i.
3. Analyze cause-and-effect relationships.
4. Distinguish statements of fact from opinion.

Introductory Activity

Pose the following situation to the students: Suppose you were suddenly teleported into the past to 1863 Hawai'i which was the time when Lot became king. What would you notice about how people made a living?

The following questions can be asked to stimulate students' thinking:

a. Would you see Hawaiian men and women working in the canefields?

b. Would you see Chinese, Japanese, Portuguese and Filipino men and women working in the fields?

c. Do you think you would see cattle ranches?

d. Would you see stores and businesses? Who would probably own the businesses?

e. What other kinds of economic activity would you see?

Record students' answers on chart paper and change the answers as students gain additional information.

Developmental Activities

1. Diversified Agriculture

Inform students that there were many products, besides sugar, which were grown in Hawai'i and exported. Some of these were coffee, rice, bananas, oranges, peanuts, pulu and fungus.

Another type of agriculture involved cattle ranching.

A few students may be assigned to research the story of these exports. Encourage students to ask the librarian for help in locating sources of information.

Or have students read Kuykendall, The Hawaiian Kingdom, Volume II, 1854-1874, Twenty Critical Years, pp. 149-163. Small groups of students can be assigned to one product and present the information in a skit or other interesting way. The products discussed are: coffee, flour, rice, cotton, livestock, pulu and fungus.

Ask students if they see any cause-and-effect relationships in the development or decline of the industries.

Encourage students to express their ideas. Acknowledge those who contribute to the discussion.

Ask students to suggest cause-and-effect relationships in the economy of today's Hawai'i.

2. Pulu

For a study of one industry, see "Unit VII: Appendix A" about the pulu industry at the end of this unit.

The following can be included in a worksheet:

1. What is pulu? Where was it found?
2. Who were the pulu pluckers?
3. Where was pulu exported?

4. How was pulu used?

5.

Advantages of pulu	Disadvantages of pulu

6. Why did the pulu industry die out?

7. What other materials are now being used as stuffing?

The following questions can be included in a discussion:

a. What effect did the pulu industry have on the people and environment?

b. Would you like to have been a pulu plucker?

c. What generalizations can we make about why some industries decline and die?

3. Sugar Industry

a. Inform students that when the Civil War between the North and South broke out, the southern states stopped shipping sugar to the North and also prevented West Indies sugar from reaching the North. The northern states had to get their sugar from other places.

Discuss the following questions:

1) What do you suppose happened to the price of sugar?

2) If you were a sugar grower, would you plant the same acreage of sugar? What would you need to consider before making a decision?

Inform students that increased demand and rise in sugar prices encouraged the sugar growers to increase sugar production. Hawaiian sugar sold well on the mainland and continued to sell well even after the Civil War had ended and the South and West Indies had resumed shipping their sugar to the North.

Have students hypothesize the effects of the expansion of the sugar industry on the Hawaiians. The following can serve as key questions for discussion:

1) Where do you suppose they got land to grow the sugar from?

2) How do you think this expansion of sugar affected the Hawaiians?

Students may read about the effect of the expansion on the Hawaiians in "Unit VII: Appendix B" at the end of this unit.

Discuss: What was the opportunity cost to the Hawaiians?

b. Inform students that the main problem for the growers was shortage of labor. Discuss reasons for the shortage. (Increase in sugar acreage requiring eight to ten times more workers, increasing number of Hawaiian men becoming whalers, decline of Hawaiian population.)

Inform students that one perception of the Hawaiians was that they were lazy and not suited to work in the fields.

Discuss: How do you suppose this notion of the Hawaiians started?

Inform students that the Hawaiians' dislike and "laziness" may be overemphasized. Kuykendall, in The Hawaiian Kingdom, Vol. II, 1854-1874, Twenty Critical Years, p. 178, states that there were some plantations that employed Hawaiian laborers exclusively until as late as 1869, and that many planters considered them the best laborers.

Discuss the difference between fact and opinion. The following can also be discussed:

1) Are these perceptions of the Hawaiians facts or opinions?

2) Which is probably the more accurate picture?

3) Are there ideas about other groups of people that may not be accurate?

Inform students that the main problem for growers was shortage of workers. Discuss: How could they have solved this problem? What would you do if you were a sugar grower?

Have students pretend to be sugar planters who are having a discussion about the kind of worker they would like to import. Divide students into small groups and have them decide on a description of a "good worker." Students can also justify their choices.

Or give students a list to choose from. The list may include: from the city, from the country, middle class, poor, Negro, Caucasian, Asian, carpenters, teachers, unskilled workers, educated, no education, etc.

Have students read about the founding of the Bureau of Immigration and its efforts to get workers for the plantations. Students may read the following sources:

Potter, et al., Hawaii Our Island State, p. 167.

Wong and Carey, Hawaii's Royal History, pp. 180-181.

Discuss: What long term consequences did the Bureau of Immigration's policies have on Hawai'i?

4. Summarize and Compare

Have students compare the economic activity of this time with present day Hawai'i.

Students may work in small groups of three and list different kinds of jobs available in the mid 1800's and in Hawai'i today. Have students look in the help wanted section of the newspaper for additional jobs.

Have students form conclusions after examining their lists.

Culminating Activity

Have students choose a role -- Hawaiian sugar laborer, pulu plucker, sugar grower, King Lot, etc. -- and describe life in Hawai'i from that point of view.

LESSON II: DOMESTIC AND FOREIGN RELATIONS

Generalizations

1. Changes in the Constitution affected the role of the monarch and people in government.
2. The desire to maintain Hawaii's independence and open markets for Hawai'i's products led to attempts to gain reciprocity treaties with other nations.
3. A function of the political organization (government) of a group or nation is to resolve conflicts and problems.

Concepts

1. Leadership
2. Role of Government

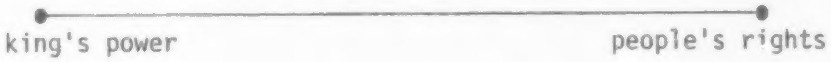
Objectives

1. Explain how the Constitution of 1864 affected the people and changed the power of the leader.
2. Describe and explain the government's role in dealing with the leprosy problem.
3. Explain Hawai'i's attempts to make treaties with other countries.

Introductory Activity

Have students describe the picture of the average Hawaiian commoner of 1850 -- economic activity, education, understanding of new government.

Then ask students if they were kings and queens of Hawai'i, would they allow all adults to vote or only the leaders. Have students discuss the pros and cons of each. Have students plot the king's power in relation to the people's rights.



a. all adults have right to vote

b. only leaders have right to vote

Discuss the following:

a. Describe the kind of leader who would want to give all adults the right to vote.

b. Describe the kind of leader who would want only the leaders to make decisions.

Have students vote on whether they would allow all adults or only the leaders to make decisions.

Then tally the votes and announce to students the kind of ruler the class would be.

If appropriate, ask students if that's the kind of leader they would like the teacher to be.

Developmental Activity

1. New Constitution

Inform students that Lot wanted to be a strong ruler and he was dissatisfied with the Constitution of 1852 which he felt gave too much power to the people and not enough to the monarch. He called a Constitutional Convention to create a new constitution. The delegates reached a stalemate on one article and debated for days without reaching agreement. They came to an absolute deadlock on the article defining the qualifications of voters which included a literacy test and a property or income qualification.

Then ask students: What kind of qualifications do you think voters today should have? If necessary, ask additional questions to stimulate students' thinking.

e.g., Do you think all voters should be able to read and write?

Do you think all voters should be able to read and write English?

Do you think all voters should have a clean criminal record?

Inform students of current voter regulations. What does this say about the government's attitude towards citizen participation?

Inform students that the deadlock at the Constitutional Convention of 1864 centered around the property or income qualification. And King Kamehameha V dismissed the delegates because they couldn't come to agreement.

Have students read about Lot's attitude of his kingship and the new Constitution in Wong and Carey, Hawaii's Royal History, pp. 178-179.

Have students list the changes brought on by the Constitution of 1864. How did it change the power of the king? the rights of the people?

Ask students if they were adults living during Lot's time and were either owning or renting a home as their parents do now, how many of them would be able to vote.

Have students write "letters to the editor" either supporting or opposing the king's action. Ask students to identify themselves in the letter as being Hawaiian or haole. Some may prefer to "be" the king and explain his action.

2. Problem With Leprosy

Inform students that leprosy was the disease which afflicted many people. It is not known how leprosy came to Hawai'i but one of the names for leprosy was Mai Pake (Chinese disease).

After Lot became king, he met with the Board of Health. Dr. Hillebrand, medical director for the Queen's Hospital, expressed the opinion that isolation of people with leprosy in some remote valley was the only way to stop the spread of the disease. And in 1865, "An Act to Prevent the Spread of Leprosy" was passed. It gave the Board of Health authority to establish an isolation settlement and to enforce the segregation of people with the disease.

Students may read about the leprosy problem in the following sources:

Potter, et al., Hawaii Our Island State, pp. 159-160.

Wong and Carey, Hawaii's Royal History, p. 181.

For a personal account of one man's resistance to being sent to Kalaupapa, have students read "The Leper of Kalalau" in Janion, Aubrey P., The Olowalu Massacre and Other Hawaiian Tales, pp. 89-118.

The above average students may get additional information from Kuykendall, The Hawaiian Kingdom, Volume II, 1854-1874, Twenty Critical Years, pp. 72-75.

Interested students may gather information about Father Damien and present the information in a display.

Questions for discussion may include the folliwng:

a. What role does government play in safeguarding the health of its people?

b. What role did King Kamehameha V's government play in dealing with leprosy?

c. How did the people react to the Act which enforced the segregation of those afflicted with the disease?

d. How do people today react to government laws regarding the health of its people?

3. Foreign Relations

Inform students that Hawai'i at this time wanted to make reciprocity treaties with America and Japan. Review the purpose of reciprocity treaties and which groups would benefit.

Have students chart the information in Wong and Carey, Hawaii's Royal History, pp. 183-185.

Date	Country	Treaty Results	Reasons for success or failure
1864	U.S.		
1867	U.S.		
1871	Japan		

Discuss: Why was Hawai'i attempting to make treaties with other nations?

Have students compare Hawai'i's relations with foreign powers during Kamehameha the Great's time and Kamehameha V's time and suggest reasons for the similarities or differences.

Culminating Activity

Have students form generalizations about the role of government.

Encourage students to explain or clarify their viewpoints.

Unit Culminating Activity

Write the words "The Economy" in the center of the chalkboard. Have students suggest the main headings and the details. Or supply the main topics, such as Agriculture and Great Māhele, and have students summarize what they have learned in studying this unit.

Do the same with the words "The Government."

UNIT VII: APPENDIX A

USING PULU TO STUFF MATTRESSES

Tales of Old Hawai'i

By Russ Apple

A hundred years ago, Hawaiian pulu pickers worked in Big Island rain forests. Whole families hired out for cash wages to pluck, stuff, dry and ship pulu.

To go to work, Hawaiians moved inland from warm and dry coasts to wet and cold forests. They usually got out of the wet only at night when they crowded inside small, damp, thatched houses. After they ran out of food they brought with them, diet for the pulu workers was limited to starchy forest products and was unbalanced by modern dietary standards.

Pay for the pluckers was poor. Children picked pulu instead of going to school.

Pulu is the soft, silky, curly, golden, wool-like material of a native Hawaiian tree fern. Pulu clings to and covers the trunks and frond-buds of the hapu'u (Cibotium splendens). Some Hawaiians call the fern Hapu'u-pulu.

Pickers plucked the pulu, usually soaked from rain or mist, from the trunks and buds, stuffed it in sacks, and carried the heavy, wet sacks to pahoehoe rock flats. There it was spread out to dry whenever the sun shined. Some of the workers apparently did nothing but spread out the pulu and when one of the frequent rain showers came, gathered it in to spread out later.

When dry, the pulu went into bales -- the bales were then carted, or loaded on mule trains, and delivered to ports such as Keauhou in Puna, or Punalu'u in Ka'u.

Hawai'i's pulu industry ran from before 1850 to about 1884. Most of the product was exported, but some was used here.

San Francisco bought all the pulu it could get.

So did Vancouver in Canada, Portland in Oregon and Sydney in Australia.

Back in 1875, a pound of Hawaiian pulu, dried, brought 25 cents in San Francisco. Hawai'i exported 479,000 pounds of it that year.

Today, you can't give pulu away.

And what was pulu used for?

Dried pulu was used commercially to stuff mattresses, pillows and upholstered furniture. Minor uses included surgery where doctors used it to staunch bleeding; and undertaking, where it helped embalm the dead.

About 30 pounds of dried pulu were needed to stuff a single mattress.

But pulu-stuffing mattresses were not found in the best of San Francisco homes or hotels. Pulu was economy-line stuffing.

From the industry's standpoint, pulu was a good product -- it wore out in a few years and fresh pulu was needed to restuff mattresses, pillow ticking and furniture seats, arms and backs.

Consumers found that pulu matted and became lumpy.

In dry climates, pulu turned to a dust that seeped out through ticking and upholstery fabrics. The dust often irritated breathing. Some pulu-pillow owners thought they had asthma, or worse, tuberculosis.

In wet climates, pulu absorbed moisture from the air, pulu-beds felt damp and cold. Damp pulu inside mattresses progressively crumbled.

But for more than four decades, Hawai'i's pulu went worldwide and was popular as a cheap stuffing.

In the 1880's, better and cheaper natural stuffing materials drove pulu from the world's markets.

Kapok and cotton took over.

Pulu picking was tedious. To facilitate and hasten picking, whole tree ferns were usually felled. The cleaned stump was left lying on the wet forest floor.

Felled trunks of the hapu'u-pulu often reproduce themselves in the damp atmosphere by sending out numerous lateral shoots. When the shoots produced pulu, the pickers often felled them as well.

Most of the pulu-producing tree ferns near Kilauea crater were cleared out by the industry. Then the pickers had to go farther and farther afield from the drying areas.

In the 10 decades since pulu was picked commercially in the rain forests of what is now Hawaii Volcanoes National Park, regrowth almost has eradicated the scars. Forest now covers the flats of black pahoehoe lava on which pulu dried in the sun, and covers the cart roads and trails used to pack pulu in for drying and bailing and then on to the coast for shipment overseas.

Pulu-producing tree ferns can be found growing again, but perhaps not in as great numbers as they might have been.

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UNIT VII: APPENDIX B

EFFECT ON HAWAIIANS

Sugar was now the main economic activity in Hawai'i and the sugar planters increased the acreage under sugar cultivation.

This growth of the sugar industry was not seen by everyone as a good thing. Many Hawaiians experienced tragic losses as a result of some "heartless" planters. For example, some taro patches became useless because the necessary water was diverted to a nearby plantation, and many small kuleana lands were completely surrounded by the plantations and eventually swallowed up as the plantations destroyed the boundaries. (Boundaries were marked by things such as a tree, a huge rock, etc.) Thus many Hawaiians began to live in poverty in the slums.

Source: Mellen, Kathleen Dickenson, The Gods Depart, A Saga of the Hawaiian Kingdom, 1832-1873. New York: Hastings House, 1956, p. 244.

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UNIT VIII: THE REIGN OF LUNALILO

Overview

With the death of Kamehameha V, the choice of the next king was left to the legislature. David Kalākaua and Prince Lunalilo were the candidates for the throne. The legislature elected Lunalilo who became Hawai'i's first elected monarch.

In his short reign Lunalilo tried to make government more democratic. He also enforced the leprosy laws. Like other monarchs before him, he tried to get a reciprocity treaty with the United States and other countries to whom Hawai'i was selling her sugar.

Lunalilo died without naming an heir to the throne.

This unit inquires into the major events that occurred during the reign of Lunalilo. It examines governmental problems and how they were solved.

UNIT VII: THE REIGN OF LUNALILO

Generalizations

1. Lunalilo was the first elected monarch of Hawai'i.
2. The monarch's values affect the role of the people in government.
3. A uniform money system facilitates trade.

Concepts

1. Change
2. Leadership
3. Reciprocity

Objectives

1. Explain how the people of Hawai'i got to elect a King.
2. Describe the major events that occurred during the reign of Lunalilo.
3. Describe the governmental problems and explain how they were solved.
4. Use oral communication skills appropriate to the intended purpose.

Introductory Activity

Discuss with students that since the time of Kamehameha I, the succession to the throne was done on the basis of heredity. After the death of Kamehameha V, the Kamehameha dynasty ended. A new method of selection was needed.

Propose the following to the class:

If you were a native Hawaiian with your mind set that heredity should determine succession to the throne, how would you feel if there were no available heirs? What would you suggest as alternatives for selecting a new monarch? What criteria would you use for selection?

Through a class discussion, make a list of alternative methods for selecting a new monarch and the criteria for selection. Have the class select which method they think is best. The students can later compare their selection of an alternative method with the actual process used to elect Lunalilo.

Developmental Activities

1. Two Candidates

Have students read about Lunalilo's and Kalākaua's bids for the kingship. See the following:

Potter, et al., Hawaii Our Island State, pp. 169-172.

Wong and Carey, Hawaii's Royal History, pp. 188-189.

a. After the death of Kamehameha V, who named no successor, how was the next Hawaiian king selected?

b. Who were the two leading candidates for the monarchy?

c. What were the backgrounds of the candidates?

d. Compare the goals and objectives of each candidate in terms of the needs of the Hawaiian government.

e. Why did the American and British representatives to Hawai'i feel that warships should be sent over to Hawai'i during the period a new king was being selected?

f. What is a "plebiscite?"

2. First Elected King

Hand out "Unit VIII: Appendix A" located at the end of this unit. The handout is an excerpt from "Lunalilo, Hawaii's First King to be Chosen by the People."

Discuss:

a. In what ways was Lunalilo different from Kamehameha V?

b. Why do you suppose the people supported him so wholeheartedly? To what extent do you think the Hawaiians' respect for the ali'i influenced their decision?

c. Would you have voted for him?

Gather more information about Lunalilo. Read the following:

Potter, et al., Hawaii Our Island State, p. 172.

Wong and Carey, Hawaii's Royal History, p. 189.

Discuss: Would you still have voted or not voted for him?

3. Government

   a. Have students compare his campaign promises with his actions. Did he keep his word?

Campaign Promises	Actions

   b. Ask: What other action showed that he cared about his people? Was he being a good leader when he enforced the laws impartially?

4. Economy and Reciprocity

   a. Have students recall the meaning of reciprocity.

      Have students read about the Hawaiian attempt to get a reciprocity treaty with the United States. Students may read in the following:

      Potter, et al., Hawaii Our Island State, p. 174.

      Wong and Carey, Hawaii's Royal History, p. 191.

      Conduct a public hearing on the proposal to give the Pearl River Lagoon in exchange for a reciprocity treaty. Students may select or be assigned roles. See "Unit VIII: Appendix B" at the end of the unit for instructions in conducting a public hearing.

   b. Ask students to hypothesize: How do you suppose the plantation workers were paid?

      Then have students read in Potter, et al., Hawaii Our Island State, p. 173-174.

      For further discussion: Who made money? The workers or the company?

   c. Have students create a display explaining the use of money in Hawai'i from the time of Capt. Cook to the use and acceptance of coins.

      Discuss: What are the advantages of having a uniform money system?

UNIT VIII: APPENDIX A

EXCERPTS FROM "LUNALILO HAWAII'S FIRST KING TO BE CHOSEN BY THE PEOPLE"

By Samuel Crowningburg-Amalu

When the Prince Lot Kapuaia Kamehameha lay on his deathbed, the fifth and last of the Kamehameha dynasty, he refused to name an heir or a successor to his throne. Given a choice between the Prince Lunalilo and Col. David Kalakaua, who indeed later followed Lunalilo to the Hawaiian throne, the last of the Kamehameha kings had only a few words to describe his two prospective heirs.

He called Lunalilo a drunk. He called Kalakaua a fool.

When Kamehameha V died, among his last words were these: "What does it matter what I do, the people will choose Lunalilo anyway. He is of the old line of kings." And these strange words were indeed true, for the Prince Lunalilo was actually of more exalted rank and birth than either of his first cousins, the fourth and fifth Kamehameha kings.

In any case, when Kamehameha V died without naming an heir, Lunalilo's supporters urged the young prince to proclaim himself sovereign in the age-old custom of Hawaiian kings. This they said would be a proclamation that everyone would accept without question.

Lunalilo refused.

Instead, he demanded a national plebiscite in which every single Hawaiian subject would have a choice in the selection of his own sovereign, an unheard of and most radical idea in those conservative monarchial days.

And the people did vote -- all the people, including even the prisoners.

Then when the votes were counted, it was found that there were only six votes against Lunalilo throughout the Hawaiian kingdom -- only six votes and all six later recanted to make the vote unanimous.

And even after his election as sovereign, Lunalilo kept doing things differently. He did not drive in state carriages amid great panoply to his coronation. Instead, the king, hat in hand, simply walked from the Royal Palace at Iolani to the sanctuary of Kawaiahao Church for his royal investiture. No fanfare, no trumpets.

And so Lunalilo reigned his short hour and was dead. He had been a rascal, a wastrel, a drunkard all of his princely days.

But when he became king of Hawaii, he laid behind him the toys of his wasted youth and became a king indeed in the highest sense of the word. But his wasted flesh could not survive the abrupt change, and William Charles Lunalilo was no more. And here was born another of the legends that live

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And even after his election as sovereign, Lunalilo kept doing things differently. He did not drive in state carriages amid great panoply to his coronation. Instead, the king, hat in hand, simply walked from the Royal Palace at Iolani to the sanctuary of Kawaiahao Church for his royal investiture. No fanfare, no trumpets.

And so Lunalilo reigned his short hour and was dead. He had been a rascal, a wastrel, a drunkard all of his princely days.

But when he became king of Hawaii, he laid behind him the toys of his wasted youth and became a king indeed in the highest sense of the word. But his wasted flesh could not survive the abrupt change, and William Charles Lunalilo was no more. And here was born another of the legends that live after him.

They say that Lunalilo chose not to be buried with his own Kamehameha cousins at the royal tombs of Mauna Ala. Instead, he asked to be buried among his people at Kawaiahao. So they built him a little tomb, the same that stands today at the entrance of Kawaiahao Church.

Then the will and last testament of King Lunalilo was read, and it was found that he had left all of his great wealth to found a home where the poor of his people might live out their last days in comfort and dignity.

The people had given him everything in their power to give -- a throne and a crown. Lunalilo gave back to them everything he had and even entrusted his dead flesh to their keeping.

So did William Charles Lunalilo die, a legend in death as he was in life.

So pass the generations. Life is born. Life departs. And only memories are left.

So lives on the memory of William Charles Lunalilo whom the people chose to rule them.

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UNIT VIII: APPENDIX B

PUBLIC HEARING

Purpose of a public hearing is to get reactions from the people about a particular proposal, to listen to all points of view before a decision is made.

People Involved: Supporters of the proposal and Opponents of the proposal.

Procedure:

1. The Chairperson will call the meeting to order and explain the object of the meeting.

2. He or she will describe the rules to be followed. These include:

    a. No one may speak unless, after standing, he or she is recognized by the Chairperson.

    b. All remarks must be related to the problem being discussed.

    c. When one person is speaking, no one else may interrupt.

    d. If the speaker wanders from the point, abuses other people, or in any way defeats the purpose of the meeting, the Chairperson will declare the speaker out of order. If the speaker does not correct his or her behavior, the speaker may be told to stop speaking or, as a last resort, thrown out of the meeting.

3. The Chairperson will describe the order of the meeting. This will be:

    a. First, a representative of the group responsible for the proposal will stand and describe the plan. When the representative has finished speaking, he or she may ask any expert witness to stand and speak.

    b. The Chairperson will then announce that any person at the meeting who is in favor of the plan may stand and have a voice. All people who wish to speak will be recognized.

    c. Next, the Chairperson will announce that he or she will recognize people who wish to oppose the plan. All who wish to speak will be recognized.

    d. After all people on each side have had a chance to speak, the chairperson will announce that the question is open for debate. Any person may stand to present his or her point of view, or to argue against someone else's point of view.

e. At the end of the debate, the Chairperson will thank the people for their participation, tell them that their arguments will be considered, and adjourn the meeting.

Source:
Quigley, Charles N. and Richard Longaker, Voices for Justice. Massachusetts: Ginn and Company, 1970, p. 30.

UNIT VIII: APPENDIX C

WILLIAM C. LUNALILO

Following the death of Kamehameha V the Cabinet issued an order calling the legislature to meet on January 8, 1873, for the purpose of electing a new king from the several available candidates. William C. Lunalilo, better known as "Prince Bill," was unquestionably the highest ranking chief of the kingdom. He was well educated and most popular, possessing a jolly and fun loving nature. Unfortunately his lack of interest in the serious affairs of life frequently brought him into disfavor with the late king. Difference in points of view with Lunalilo taking a liberal attitude, his leaning toward American rather than British interests and an openly expressed disapproval of the late monarch's actions regarding the Constitution, brought the two into frequent disagreement. David Kalakaua, also of high chiefly rank with the qualifications of a good education and forceful personality, became the only other active candidate for the office.

Lunalilo wished to submit his claim directly to the people and suggested that a vote be taken on January 1, 1873, so that they might express their wishes in the choice of a ruler. In a public address he set forth his "platform" as follows: "The only pledge that I deem it necessary to offer to the people is that I will restore the Constitution of Kamehameha III of happy memory with only such changes as may be required to adapt it to present laws, and that I will govern the nation according to the principles of that Constitution and a liberal constitutional monarchy."

Kalakaua also appealed to the people but on election day the vote was overwhelmingly in favor of "Prince Bill." A week later the Legislative Assembly met and the unanimous vote of its members confirmed the people's choice. Lunalilo was king.

True to his promise, King Lunalilo submitted to the legislature several proposed amendments to the Constitution.

The problems of the planters confronted the new king and he was urged to follow the policy of his predecessors and attempt to secure a reciprocity treaty. In February of 1873 the Honolulu Chamber of Commerce added its plea, in the form of a resolution, asking the king to make further efforts in the matter, to those of citizens and businessmen expressed in public addresses, through the press and in general comment. The fate of the last treaty convinced those interested that the United States would be favorable to the proposal only if some inducement other than favorable trade duties could be offered. Consequently, the king, upon the advice of his Cabinet, consented to make an arrangement whereby Hawaii would offer the United States the use of Pearl River Lagoon as a naval station. Strong opposition met this move and when it became doubtful that the Hawaiian legislature would approve such a treaty the king withdrew the offer and the entire proposition of reciprocity was dropped. A new and profitable market for island sugar was developed in Australia and New Zealand at this time and possible treaties of reciprocity with these countries became topics of the day.

The king was stricken with a lingering illness when he had been but a few months on the throne and a year and 25 days after his succession, on February 3, 1874, he passed away. Loved for his genial temperament and quick sympathy for the unfortunate his memory in good works has been perpetuated in the Lunalilo Home for aged and infirm Hawaiians. Established under the terms of his will this institution is supported from revenues of the late monarch's estate.

Hawaii Jubilee. Honolulu: Advertiser Publishing Co., Ltd., 1936.
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UNIT IX: THE REIGN OF KALĀKAUA

Overview

Kalākaua's reign was characterized by important economic and political developments. He was able to get a reciprocity treaty with the United States. This reciprocity treaty determined the direction of the economic developments in Hawai'i. The sugar industry expanded and influenced many aspects of life in Hawai'i, such as the importation of laborers, and developments in transportation and communication systems.

Kalākaua was involved in a long struggle for power. Political difficulties marked the end of his reign. Kalākaua agreed, under the threat of force, to a new constitution which took away much of the monarch's power.

This unit examines the impact of the Reciprocity Treaty on Hawai'i's economic and social environment, and inquires into the viewpoints of those involved in the political conflicts.

UNIT IX: THE REIGN OF KALĀKAUA

Generalizations

1. The Reciprocity Treaty determined the direction of the economic developments in Hawai'i.
2. The sugar industry came to dominate the whole economy of the Hawaiian kingdom.
3. People's utilization of natural resources is related to their wants and the society's level of technology.
4. There was a long struggle for power between Kalākaua and his opponents.
5. Kalākaua agreed to a new constitution, called the Bayonet Constitution, when force was threatened. The constitution took away much of the king's political power.
6. The historical past influences the present.

Concepts

1. Economy
2. Cause-and-Effect
3. Treaty
4. Immigration
5. Government
6. Political Conflict

Objectives

1. Examine and describe the impact of the Reciprocity Treaty on Hawai'i's economic and social government.
2. Analyze and explain the domination of the sugar industry on the economy of Hawai'i.
3. Analyze the relationship between new technological developments and wants and needs of the sugar industry.

4. Explain and describe the roles of people who were influential in Kalākaua's life and government.
5. Describe the various viewpoints of those involved in political conflicts such as the Polynesian Confederation, Bayonet Constitution, and Wilcox Rebellion.
6. Explain how the historical past influences the present.
7. Improve social studies skills: interpret statistics.

LESSON I: THE ECONOMY AND RECIPROCITY

Generalizations

1. Kalākaua's reign was characterized by important economic developments.
2. The Reciprocity Treaty determined the direction of the economic developments in Hawai'i.
3. The sugar industry came to dominate the whole economy of the Hawaiian kingdom.
4. People's utilization of natural resources is related to their wants and the society's level of technology.
5. The historical past influences the present.

Concepts

1. Economy
2. Cause-and-Effect
3. Treaty
4. Immigration

Objectives

1. Examine and describe the impact of the Reciprocity Treaty on Hawai'i's economic and social environment.
2. Analyze and explain the domination of the sugar industry on the economy of Hawai'i.
3. Analyze the relationship between new technological developments and wants and needs of the sugar industry.
4. Explain how the historical past influences the present.
5. Improve social studies skills: interpret statistics.

Introductory Activity

Have students suggest the dilemma that faced the legislators after the death of King Lunalilo.

Have students list the people who would be eligible to become king or queen of Hawai'i. Review with students the qualification(s) for being the ruler of Hawai'i. If appropriate, compare with contemporary Hawai'i.

From students' previous knowledge, have them suggest two people who would like to become the next ruler of Hawai'i.

Developmental Activities

1. Election of Kalākaua

Students may read about Kalākaua's election in the following sources:

Potter, et al., Hawaii Our Island State, pp. 179-180.

Wong and Carey, Hawaii's Royal History, pp. 208-209.

The following may be included in a student worksheet:

Kalākaua	and	Queen Emma
	Who supported them, why?	
	Voting Outcome	
	Election Aftermath	
	Role of American, British soldiers	

The following questions can be used as discussion guidelines:

a. Do you suppose the history of Hawai'i would have been different if Queen Emma had been elected?

b. Why do you suppose the Americans supported Kalākaua?

c. Why do you suppose Queen Emma's supporters rioted? Did they gain anything by rioting?

d. Do you think the decision to call the American and British soldiers was a good decision?

2. First Acts as King

Have students pretend to be King Kalākaua and to suggest the first things they would do as king.

List students' responses on the board. If appropriate, have students clarify and explain their answers.

Students may validate their answers by reading in the following:

Potter, et al., Hawaii Our Island State, pp. 180-182.

Wong and Carey, Hawaii's Royal History, pp. 209-211.

3. Reciprocity Treaty

Ask students if they have noticed a pattern about Hawai'i's efforts to get a reciprocity treaty with the U.S. Have students recall the outcome of the past efforts. (Each monarch since Kamehameha IV has tried to obtain a reciprocity treaty with the U.S., each failed.)

Discuss the pro and con interests in a reciprocity treaty with the U.S.

Inform students that Hawai'i's sugar planters paid a 30% tariff on sugar, sugar prices were going down and British markets in the South Pacific islands were not as good as had been expected. Discuss: What's happening to the profit?

The plantation agencies and other business agents petitioned the king to negotiate a new reciprocity treaty with the United States.

Discuss the following:

a. Do you think Kalākaua should attempt to get a reciprocity treaty?

b. Do you think government should be involved in the businesses of its people?

Have students bring in newspaper articles which show government's involvement in the economy. Display the articles on a bulletin board titled, "How is government involved in the economy?" After students have had sufficient time to read the articles, conduct a brief discussion. To help students, highlight the main sentences of the articles, and have students take brief notes on each article.

Have students read about the attempt to negotiate a reciprocity treaty in the following:

Potter, et al., Hawaii Our Island State, pp. 182-183.

Wong and Carey, Hawaii's Royal History, pp. 211-214.

Questions for discussion may include the following:

a. Why did Kalākaua visit the U.S.? How was he treated? Was his visit successful?

b. Why do you suppose the treaty was ratified at this time whereas it had been rejected in the past?

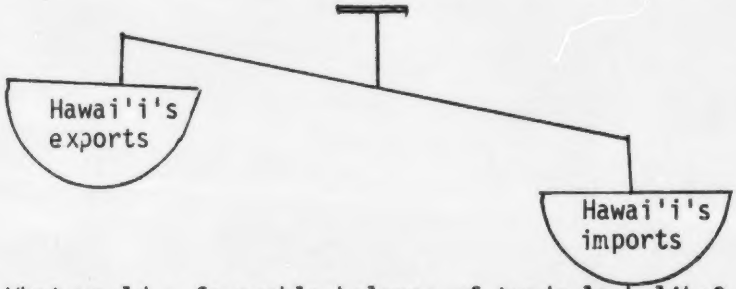
Inform students that an important argument for acceptance of the treaty by the U.S. is Hawai'i's strategic location from which American business interests in the Pacific region could be promoted. Another argument was that the treaty would make Hawai'i more American by causing American business leaders to migrate to Hawai'i and would become a better market for American goods.

c. What role did the following men have in the signing of the Reciprocity Treaty?

1) Justice E. H. Allen
2) H. A. P. Carter
3) John D. Dominis
4) John M. Kapena
5) Henry E. Pierce

d. Explain "balance of trade" to students. The following can be projected on a transparency.

1) Hawai'i during the depression of the early 1870's - What do you notice about the amount of money that is going out of Hawai'i?



2) What would a favorable balance of trade look like?

Discuss: If there's more money coming in, and you're a sugar planter, what would you do? How does the government benefit if businesses make more money?

What did Hawai'i gain from the treaty? What was the opportunity cost to Hawai'i?

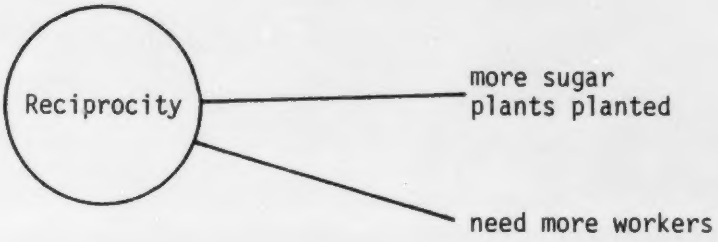
e. What did the U.S. gain? What was the opportunity cost to the U.S?

f. How are the people of Hawai'i today affected by the renewal of the reciprocity treaty in 1887?

4. Reciprocity and the Sugar Industry

   a. Have students suggest the impact of the reciprocity treaty on the sugar industry. If possible, diagram students' answers. Ask questions to stimulate students' thinking.

      e.g.,



   b. Hand out "Acreage & Employment on Sugar Plantations." See "Unit IX: Appendix A" at the end of this unit.

      Students may answer the following questions:

      1) How did the reciprocity treaty affect the sugar industry? How do you know?

      2) What conclusions can you make about the sugar industry?

      3) Where do you suppose the sugar plantation workers came from? List students' answers on the board. Then have students rank the groups in terms of the numbers of immigrants that came to Hawai'i.

         Or list the national origins of the groups that immigrated prior to 1900 to work on the plantations, China, Germany, Japan, Portugal, Pacific Islands, or Norway. Then ask students if they can make educated guesses about the rank in numbers of immigrants based on the present population.

         Then have students examine "Immigrant Arrivals." See "Unit IX: Appendix B" at the end of this unit.

      Questions for discussion may include:

      1) Which group had the largest number of people immigrating to Hawai'i? In what ways does the past affect the present?

      2) Why do you suppose so many Japanese were recruited?

      3) What do you notice about Chinese immigration?

      4) Why do you suppose not many Norwegians were recruited?

      5) Inform students that the Japanese immigrants were mostly poor

farmers whereas the Norwegians who came were mostly from cities and non-farming occupations. Which group do you think would make better plantation workers?

6) Why do you suppose laborers were continuously being recruited? Would you remain on the plantation after your contract was up?

5. The Immigrants

a. Write the word "contract" on the board and have students suggest definitions and share their knowledge about contracts.

Discuss the following:

1) If a contract is signed between teacher and pupil or employer and worker, who does the contract protect?

2) What is the purpose of a contract?

3) Suppose you are a poor farmer with a wife and two children in China, Japan, or Portugal, and an agent from the sugar industry of Hawai'i has been trying to get you to immigrate to Hawai'i to work in the canefields. What would you like to see in your contract before you set sail for Hawai'i?

Hand out "Memorandum of Agreement." See "Unit IX: Appendix C" at the end of this unit. The worksheet can also be given to students.

Discuss:

1) What conclusions can you make about the working conditions?

2) Under what conditions would you agree to work under a similar contract? Explain your answers.

b. Give students a world map with Hawai'i centrally located. See "Unit I: Appendix A." Have students do the following:

1) Draw a circle around Hawai'i.

2) Outline the approximate boundary of the country from which the first immigrants came. Trace the probable route that these immigrants took in migrating to Hawai'i.

Students may color the countries and routes as follows:

Portugal - green
Norway - black
China - blue
Germany - orange
Japan - yellow
Phillipines - red
Korea - brown
Russia - pink

3) Write a conclusion about the early immigrants and Hawai'i.

Discuss: In what ways does this part of the history of Hawai'i affect people today?

c. Have students read "The People Who Built Hawaii: How They Came and What They Did" in Hunt, et al., Stories of Hawai'i, pp. 67-75. Discuss the questions on p. 76.

The article can also be read aloud and discussed by sections.

Students may also read about laborers under the contract system in Potter, et al., Hawaii Our Island State, pp. 274-281.

Have students make a time line and ask them to include the contract laborers who came to Hawai'i and the wages and perquisites they received.

Discuss: How do present laws about working conditions differ from these early plantation days?

d. Have students hypothesize how the various groups communicated with each other.

Discuss:

1) What is pidgin?

2) Do you suppose it was important for people to learn to speak pidgin?

3) Why do many students speak pidgin today? Is it important for students to learn to speak standard English today?

e. Small groups of students may give short oral and visual reports on the following immigrants: Chinese, Japanese, Portuguese, Koreans, Filipinos, Puerto Ricans, Samoans. See Mullins, Hawaiian Journey, pp. 64-73.

The impact on Hawai'i and similarities and differences may be discussed.

f. For an in-depth study of one immigrant group, the Chinese, see Wong and Carey, Hawaii's Royal History, pp. 196-206.

Divide the class into small groups and assign a section of the chapter to each group to make a small display about the information in the reading.

g. Have students guess the percentage of the Hawaiian population. Then hand out "Unit IX: Appendix D" at the end of this unit.

Discuss: What happened to the Hawaiian and non-Hawaiian population?

6. Improvements in Irrigation

Inform students that it took one ton of water to produce one pound of refined sugar. Ask students: Does that statement give you a clue about another problem of the sugar industry?

Have students suggest other ways of getting water to the sugar cane fields besides rain.

Students may read in the following:

Potter, et al., Hawaii Our Island State, pp. 196-197.

Wong and Carey, Hawaii's Royal History, pp. 214-215.

The following can be used as discussion guidelines:

a. What's the connection between reciprocity and the Hamakua Ditch?

b. How did the Ditch improve the sugar industry?

c. What's an artesian well? Why is it especially suited to Hawai'i? What effect did artesian wells have on the sugar industry?

d. Identify H. P. Baldwin, S. T. Alexander, James Campbell.

7. Other Developments

The growing and expanding economy as well as technological advancements affected other areas of development. All of these had an effect on the lifestyle of the people of Hawai'i.

Have the students make a chart or a report on the new developments and their effects -- advantages and/or disadvantages on the people. Items to be considered may include:

a. Transportation - inter-island and trans-oceanic

b. Communication - telephone

c. Electricity

d. Monetary system - coins like the United States.

Students may see the following sources:

Potter, et al., Hawaii Our Island State, pp. 197-202.

Wong and Carey, Hawaii's Royal History, pp. 215-216.

Culminating Activities

1. Write the word "Reciprocity" on the board and have students trace the effects of the reciprocity treaty on Hawai'i.

   Students may choose one effect and write about its importance in shaping Hawai'i.

2. The first laborers were imported from Europe and Asia. The Immigration Bureau did not recruit workers from other areas, such as South America and Africa. Select a native group which lives in these areas. Study the culture and lifestyle of the group. Write an essay explaining whether the group might or might not have been suited for labor in Hawai'i.

LESSON II: GOVERNMENT AND POLITICS

Generalizations

1. Kalākaua was the only Hawaiian monarch to go on a trip around the world. One purpose was to study immigration.

2. There was a long struggle for power between Kalākaua and his opponents, the Missionary Party.

3. King Kalākaua agreed to the new constitution, called the Bayonet Constitution, when force was threatened. The constitution took away much of the king's political power.

4. An unsuccessful attempt was made to restore the government to the Hawaiians.

Concepts

1. Government

2. Political Conflict

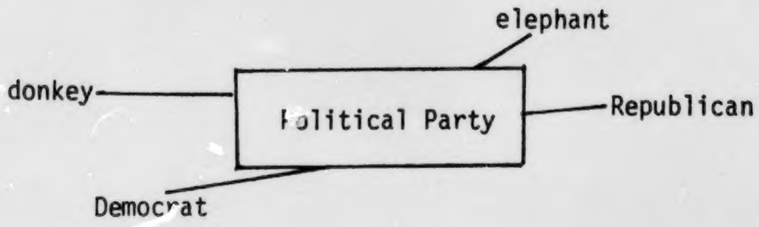
Objectives

1. Explain and describe the role of people who were influential in Kalākaua's life and government.

2. Describe the various viewpoints of those involved in political conflicts at this time, such as the Polynesian Confederation, Bayonet Constitution, and Wilcox Rebellion.

Introductory Activity

Introduce students to this lesson by doing a word association activity. Write the words "political party" on the board and have students suggest names, ideas, and thoughts that they associate with the term. Accept all responses and chart them on the chalkboard.



If appropriate, ask students to classify and categorize the list.

Encourage students to share their knowledge of experiences about political parties.

Developmental Activities

1. Political Parties

Inform students that there were different factions during Kalākaua's time, the Kings's party and the Missionary party. Have students read about the conflict in Potter, et al., Hawaii Our Island State, p. 184.

Discuss the following questions:

a. What did the struggle between the Missionary party and the King center around?

b. Why do you suppose the Missionary party felt so strongly about limiting the King's power?

c. Do you suppose the Hawaiians felt the same way?

2. Role of Gibson, Moreno, Spreckels

a. Have students pretend to be the King or Queen of Hawai'i. What would you do if your cabinet or group of advisers refuse to support your friend in a project you both think is good and worthwhile?

Have students read in the following to see what King Kalākaua did.

Potter, et al., Hawaii Our Island State, pp. 184-185, 187-189.

Wong and Carey, Hawaii's Royal History, pp. 218-221, 225.

Have students explain Kalākaua's and the Missionary party's feelings about these men in a chart like the one below.

People	What they did	Kalākaua	Missionary
Gibson			
Moreno			
Spreckels			

Students may keep data cards or a summary of involvement of Gibson, Moreno, and Spreckels to better understand their roles in Kalākaua's government.

Discuss the following:

1) Who were these men?

2) Did they help or hurt Kalākaua?

b. Have students pretend to be a party member who supports the King or the Misssionary party. Ask them to write a letter to the editor or create a poster which explains their viewpoint.

The following questions may be used as discussion guidelines:

1) What did Kalākaua do in establishing his cabinet?

2) What were his views on the role of the monarchy?

3) What type of opposition did he have toward his views on the monarchy?

3. World Trip

Hand out a world map to students. Have them indicate the countries Kalākaua visited on his world trip. See the following sources for information.

Potter, et al., Hawaii Our Island State, p. 185-186.

Wong and Carey, Hawaii's Royal History, pp. 221-222.

Discuss the purpose of his visit and the benefits he and Hawai'i got as a result of his world trip.

4. The Coronation

   a. Have students describe a coronation and suggest why it is such a happy and festive time. Then have students read about Kalākaua's coronation in the following:

   Potter, et al., Hawaii Our Island State, pp. 186-187.

   Wong and Carey, Hawaii's Royal History, pp. 222-224.

   Questions for discussion may include:

   1) What were the symbols of royalty?

   2) What was the significance of the coronation?

   3) Why were the Hawaiians happy with the occasion?

   4) Why do you suppose Kalākaua tried to revive the Hawaiian culture?

   5) Why were members of the Missionary party upset by the coronation?

   Or students can re-enact the coronation or write a narrative describing the events, "I Was There", including the positive and negative reactions toward the coronation.

   b. Ask students if Kalākaua had a palace. Then ask if students had visited 'Iolani Palace. Encourage students to share their experiences.

   Friends of 'Iolani Palace has many teaching materials for students to explore and learn about the lifestyle at the Palace. See "Unit IX: Appendix E" at the end of this unit for a listing of the materials.

   Questions which students may explore and do research on include:

   1) Who supported and introduced the idea of the building of the Palace?

   2) What was the cost of the building of 'Iolani Palace?

   3) Where had previous monarchs lived?

   4) What other uses did the Palace serve?

   Students can work in groups and if possible, plan an excursion to to visit the Palace.

   For additional information about 'Iolani Palace, see Allen, Hawaii's 'Iolani Palace and its Kings and Queens.

5. Political Conflict

   Students can have a debate depicting the various factions in opposition to each other or they can have a role playing situation depicting the leaders of each faction. This type of activity will allow students to get involved with all the viewpoints of opposition that Kalākaua had to resolve.

a. Polynesian Confederation

Students may read in the following for information:

Potter, et al., Hawaii Our Island State, pp. 189-190.

Wong and Carey, Hawaii's Royal History, pp. 225-226.

The following questions can be discussed in preparation for a debate or role play:

1) What is a confederation?

2) Why did Kalākaua feel that a confederation of all the islands of Polynesia would be a good thing?

3) Who were involved in this venture, either for, against, or neutral? What were their viewpoints?

4) What was the outcome?

b. Bayonet Constitution, 1887

Students may read in the following for information:

Potter, et al., Hawaii Our Island State, pp. 190-193.

Wong and Carey, Hawaii's Royal History, pp. 228-229.

The following questions can be discussed in preparation for a debate or role play:

1) Who were the people involved? What were their viewpoints or role in this situation?

2) What were the events that led to the Bayonet Constitution of 1887?

3) What group was primarily responsible for the Bayonet Constitution? Why did they react as they did?

4) What changes did the Bayonet Constitution bring? How did the Constitution reduce the power of the royal ruler?

5) Why did this group of businesspeople want a new constitution?

6) Make a list of the provisions of the Bayonet Constitution. Compare it to the previous constitutions.

c. Wilcox Rebellion

The following may be used as resources:

Potter, et al., Hawaii Our Island State, pp. 193-194.

Wong and Carey, Hawaii's Royal History, pp. 130-131.

The following questions can be discussed in preparation for a debate or role play:

1) Who was Robert Wilcox?
2) What were the events that led to the Wilcox Revolt?
3) What were the goals and viewpoints of those who supported the Wilcox Revolt?
4) What did the Committee of Thirteen do?
5) What was the Hawaiian League? What did it do?

Culminating Activity

Students may write essays about certain parts of Kalākaua's life. They may write from a Hawaiian's point of view or from the Missionary party's point of view.

Students may use "Unit IX: Appendix F" at the end of this unit to help them select a topic.

Unit Culminating Activty

Have students write "I learned ..." statements Encourage students to share their statements with the class. Then have the class formulate generalizations. Write these generalizations on the board. Have students clarify or modify the generalizations until the class agrees with the statements.

UNIT IX: APPENDIX A

ACREAGE & EMPLOYMENT ON SUGAR PLANTATIONS

Year	Area in Cane (Acres)	Plantation Employment
1874	12,225	3,786
1879	22,455	-
1882	39,350	10,243
1886	-	14,439
1888	-	15,578
1889	60,787	16,375
1890	-	17,895
1899	-	35,987

Source: Schmitt, Robert C., Historical Statistics of Hawaii. Honolulu: The University Press of Hawaii, 1977, p. 359.

UNIT IX: APPENDIX B

IMMIGRANT ARRIVALS

Year	Chinese	Germans	Japanese	Portuguese	South Sea Islanders	Others
1874	62	-	-	-	7	-
1875	151	-	-	-	-	-
1876	1,283	-	-	-	-	-
1877	557	-	-	-	-	-
1878	2,464	-	-	181	214	-
1879	3,652	-	-	419	478	-
1881	3,898	124	-	840	245	615 (Norway)
1883	4,295	826	-	3,812	329	-
1885	2,924	25	1,946	278	21	-
1888	-	-	4,211	343	-	-
1889	-	-	2,035	-	-	-
1890	-	-	3,764	-	-	-
1891	478	-	5,793	-	-	-
1896	4,140	-	4,516	-	-	-
1899	24	-	19,908	-	-	-

Source: Schmitt, Robert C., *Historical Statistics of Hawaii*. Honolulu: The University Press of Hawaii, 1977, p. 97.

UNIT IX: APPENDIX C

MEMORANDUM OF AGREEMENT

This Memorandum of Agreement between the Hawaiian Government, represented by Robert W. Irwin, Her Hawaiian Majesty's Minister Residents and Special Agent on the Hawaiian Bureau of Immigration, party of the first part, and _______________ a Japanese subject, party of the second part; Whereas, the said party of the second part, has expressed a desire to proceed from Yokohama to Hawaii as an agricultural laborer; And whereas His Imperial Japanese Majesty's Government have given their consent thereto; And whereas, the Hawaiian Government has agreed to furnish the wife and two children of the said party of the second part, if they accompany him, free transportation to Hawaii, and upon arrival there to secure for the said party of the second part agricultural employment, and employment for his wife; And whereas, it has been determined by and between the parties hereto, in order to avoid any misunderstanding which might otherwise arise, to conclude at once a contract for the purposes hereinbefore recited. Now therefore this Agreement witnesseth:

The Hawaiian Government, in consideration of the stipulations hereinafter contained, to be kept and performed by the said party of the second part, covenants and agrees as follows:

I. - To furnish free steerage passage, including proper food, from Yokohama to Honolulu, to _______________ his wife _______________ and to his two children, if they accompany him, which fact is to be noted at the bottom of this Agreement, and also to procure proper transportation for the said party of the second part and his family from Honolulu to place where such labor is to be performed. The vessel in which such passage from Yokohama to Honolulu is furnished to be subject to the approval of the Chiji of Kanagawa.

II. - On arrival at Honolulu, the Hawaiian Government agrees to obtain employment for the said party of the second part, as an agricultural laborer, for the full period of three years, from the date such employment actually begins, and also proper employment for the wife of the said party of the second part. Until such employment is obtained, the Hawaiian Government will cause to be provided for the said party of the second part, and his family, lodgings commodious enough to secure health and a reasonable degree of comfort. The Hawaiian Government will, during the continuance of the contract, cause to be furnished to the said party of the second part and his family, fuel for cooking purposes free of expense.

III. - The Hawaiian Government guarantees to the said party of the second part, wages at the rate of fifteen dollars per month, and to his said wife at the rate of ten dollars per month, payable in United States Gold Coin, with lodgings, and an allowance of one dollar per month for each of the said two children. The said party of the second part shall furnish blankets and bed-clothing for himself and his family.

IV. - The Hawaiian Government agrees to cause to be provided for the said party of the second part and his family medicines and good medical attendance free of cost.

V. The Hawaiian Government guarantees that twenty-six days of ten hours each actual work in the field, or twelve hours each in and about the Sugar Mill and Sugar House, shall, within the meaning of this Agreement constitute one month's service as an agricultural laborer. Work over-time exceeding thirty minutes to be paid for at the rate of twelve and one half cents per hour to the said party of the second part, and eight cents per hour to his wife.

VI. - The Hawaiian Government guarantees to the said party of the second part and his family, the full, equal, and perfect protection of the laws of the Hawaiian Kingdom, and agrees that, during the continuance of this Contract, the said party of the second part and his family shall be exempt from all and every kind of personal tax.

VII. - Fifteen per cent of the sum payable to the said party of the second part, and to his wife, as wages, shall be remitted monthly by the employer directly to the Japanese Consulate at Honolulu in the name of the said party of the second part, and for all amounts so remitted the Japanese Consul shall issue receipts to and in favour of the party of the second part.

VIII. - The Hawaiian Government, having guaranteed employment and wages to the said party of the second part, shall have the right to assign, withdraw and re-assign the said party of the second part to such plantations for which it may see fit. In case of such withdrawal and re-assignment, all expenses incidental thereto shall be paid by the Hawaiian Government.

IX. - The said party of the second part agrees to proceed to Honolulu by the vessel provided for him in accordance with this Agreement.

X. - On arrival at Honolulu, the said party of the second part agrees to accept such employment as the Hawaiian Government may, under this Contract, assign to him, provided no valid objection thereto exists. In the matter of such objection he agrees to abide by the decision of the Bureau of Immigration.

XI. - The party of the second part acknowledges to have received from the Hawaiian Government, the sum of fifteen dollars and fifty cents Silver Yen to meet his necessary expenses and for other purposes, and he agrees to repay the said sum in monthly instalments after his employment actually begins, not exceeding fifty cents Silver Yen each month until the said sum is paid, which payments shall be made by the employer to the Board of Immigration; but in the event of sickness protracted over twenty days in any one month, the installment for such month shall be deferred.

XII. - During the continuance of this Contract the said party of the second part agrees to fulfil all the conditions of this Agreement, and to observe and obey the laws of Hawaii, and he further convenants and agrees to diligently and faithfully perform all lawful and proper labor which may, under this Agreement, be assigned to him by the Hawaiian Government, during the full period of three years from the date such labor actually begins.

Signed and sealed in triplicate in the English and Japanese languages, at Yokohama, this February 26th A.D. 1891. One copy to be retained by each of the parties hereto, and one to be left in the custody of the Chiji of Kanagawa.

UNIT IX: APPENDIX C

WORKSHEET

1. Who is the party of the first part?

2. Who is the party of the second part?

3. The Hawaiian government must agree to provide the following:

   a.

   b.

   c.

4. Job: ____

   How long: ____

5. On arrival in Hawai'i, the Hawaiian Government must provide for:

   a.

   b.

6. Wages: husband ____________________; wife ____________________

7. Days and hours: Field work ________________________________

   Sugar mill and sugar house ________________________________

8. Overtime after one-half hour: husband ____________________________; wife ____________________________.

9. What is the agreement about taxes?

10. ________________________________ gives them $15.50 which they must repay.

UNIT IX: APPENDIX D

ETHNIC STOCK, 1853, 1884

Ethnic Stock	1853	1884
All groups	73,036	80,578
Hawaiian	70,036	40,014
Part Hawaiian	983	4,218
Caucasian	1,687	16,579
Portuguese	87	9,967
Other Caucasians	1,600	6,612
Chinese	364	18,254
Japanese	---	116
All Others	67	1,397

Persons of mixed stock, other than part Hawaiian are classified by race of nonwhite parent if part Caucasian or by race of father if both parents are nonwhite.

Source: Schmitt, Robert C., Historical Statistics of Hawaii. Honolulu: The University Press of Hawaii, 1977, p.25.

UNIT IX: APPENDIX E

'IOLANI PALACE RESOURCE MATERIALS

The Friends of 'Iolani Palace
Telephone: 536-3552

Educational Staff: Darryl Keola Cabacungan
Keoni DuPont

Seventh grade teacher's packet of materials are available to teachers who bring their students on a field trip to the Palace. Materials include:

- Photocopy of breakfast menu
- Photocopy of dinner menu
- Transcription of a newspaper article "A Palace Breakfast 1892"
- Transcription of a news article "Royal Ball--King Kalakaua entertains a British Admiral"
- Sites of Palace Grounds (a map of the grounds with significant sites notated with fact sheet)
- Floor plans of Palace
- Transcription of a Proclamation Establishing a Provisional Government at the Hawaiian Islands
- Fact sheet highlighting the Constitution of Hawai'i
- Photocopy of a letter to King Kalakaua from Alexander III, Czar of Russia
- Photocopies of 'Iolani Palace and the members of the Kalakaua dynasty
- Suggested reading list

UNIT IX: APPENDIX F

KALAKAUA

David Kalakaua, descendant of Kameeiamoku and Keaweaheulu, again became a candidate for election to the office of king when Lunalilo left no direct heir and had failed to appoint a successor.

Kalakaua's candidacy was opposed by the Queen Dowager Emma, widow of Kamehameha IV. In the contest, British interest, naturally, supported Queen Emma while almost all of the Americans favored Kalakaua. When the Legislative Assembly met, 39 members voted for Kalakaua and 6 for Queen Emma.

An imposing and kingly figure with a gift for oratory, the new ruler established a court that equalled in dignity and gayety that of many larger European capitals and became a gathering place for world-famous figures in the arts. Kalakaua was an enthusiastic sportsman and his interest in yachting did much to establish the wide interest in the sport that survives in Hawaii today. Regatta Day, held on November 16 in celebration of the king's birthday, was always a gala occasion, with all types of boats from every island competing. Queen Kapiolani, well versed in the social graces, was a woman of great charm, and as queen was deeply loved.

While commerce had progressed, sugar was necessarily the mainstay of the country and the problem of reaching the American market on favorable terms was the foremost question of the time. The king took the initiative by bringing the reciprocity question before the Legislature of 1874 when an Act was passed to "facilitate a treaty of reciprocity."

The king went personally to Washington, where he created a most favorable impression. The long desired treaty was finally negotiated and went into operation in 1876, and Hawaii entered a period of prosperity unequalled in her history.

Kalakaua was the only Hawaiian monarch to journey around the world, making the trip with his suite, in 1881. Soon after his return preparations were made for an elaborate coronation ceremony. The ninth anniversary of his election, February 12, 1883, was selected by the king for the occasion. It was during this monarch's reign, on June 6, 1884, that an official proclamation was issued stating that June 11 be set aside as a national holiday as "the Commemoration Day of Kamehameha I." Political difficulties disturbed the latter part of Kalakaua's reign. Undoubtedly influenced by his trip abroad and the policies of expansion actively in operation in the many countries visited, Kalakaua decided to extend the boundaries of his kingdom to include all of Samoa. In the spring of 1887 Hawaii's only modern naval vessel was outfitted, named Kaimiloa, and sailed for Samoa to begin official negotiations. Germany, already entrenched in the Samoas, protested the action, the representatives of Kalakaua made a sad failure of the negotiations, and change in the ministry at home all influenced the recall of the expedition.

Early in 1887 also, a secret political organization called the Hawaiian League had been formed to bring about reform in the government and to secure a new and more liberal constitution. At a mass meeting held on June 30, 1887, resolutions were passed calling on the king to dismiss the cabinet and appoint a new one. The king conceded the wishes of the people and signed a new constitution on July 6 that had been drawn up by the newly appointed cabinet.

The granting of this new constitution marked the beginning of troublous and stormy times. Revolutionary outbreaks occurred almost yearly until the king's health failed under the strain. Late in 1890 he went to California, hoping rest and change would be beneficial. Princess Liliuokalani, sister of the king, acted as regent in his absence. The king died at San Francisco January 20, 1891.

Hawaii Jubilee. Honolulu: Advertiser Publishing Co., Ltd., 1936. Reprinted with permission of the Honolulu Advertiser.

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UNIT X: THE REIGN OF LILI'UOKALANI AND ANNEXATION

Overview

Queen Lili'uokalani was the last of the Hawaiian monarchs. Her short reign was marked by political troubles and a continuing struggle for political power. The struggle over control of the cabinet and the attempt to change the Constitution precipitated the overthrow of the monarchy by the Queen's opposition, the annexationists.

The annexationists formed a Committee of Public Safety which asked the United States minister to land troops because of unrest in the community. After the overthrow of the monarchy a provisional government was formed, followed by the Republic of Hawai'i and annexation to the United States.

This unit analyzes and describes the events that led to the annexation of Hawai'i to the United States.

UNIT X: THE REIGN OF LILI'UOKALANI AND ANNEXATION

Generalizations

1. Lili'uokalani's reign was marked by political troubles.
2. Queen Lili'uokalani was the last of the Hawaiian monarchs. The monarchy was overthrown and Hawai'i became a republic and subsequently was annexed to the United States.
3. The struggle for power continued into Lili'uokalani's reign.

Concepts

1. Power
2. Political Conflict
3. Change

Objectives

1. Analyze and describe the events that led to the overthrow of the monarchy.
2. Explain the course of events that led to the annexation of Hawai'i to the United States.
3. Describe and explain cause-and-effect relationships.

Introductory Activity

Queen Lili'uokalani was the first and only woman monarch that the Hawaiian Kingdom had. Relate with the students that in the minds of many people, leaders are men. Discuss the idea of a woman leader with the students.

The following can be used as guide questions:

1. What is your feeling about a woman becoming President of the United States? Record the students' responses according to their sex.
2. Can you imagine what the Hawaiians felt when Queen Lili'uokalani came to the throne? Do you think the Hawaiians were accustomed to having women leaders?

3. Briefly review the power of the monarch. Then have the class write or discuss the following:

   Boys: Write or discuss the things that Queen Lili'uokalani should do first when coming into office.

   Girls: Write or discuss what you might do first when ascending to the throne if you were Queen Lili'uokalani.

Developmental Activities

1. Background of Lili'uokalani

   Have students share their knowledge about Queen Lili'uokalani.

   Students may read in the following for background information.

   Potter, et al., Hawaii Our Island State, pp. 207-208.

   Wong and Carey, Hawaii's Royal History, p. 236.

   Discuss the following or use in a worksheet:

   a. How did Lili'uokalani become Queen? Who was she related to?

   b. What leadership training did she have previously?

   c. Where was Lili'uokalani educated?

   d. Who was her husband?

   e. What were her special talents?

2. Overthrow of the Monarchy

   The events and causes that led to the annexation of Hawai'i are very complicated. There are many factions, people and events that need to be understood. The sequence of the decisions made and the final event itself need to be understood. This may be very difficult for the students.

   One suggestion is that a puzzle game with cards describing events or decisions be made. After class discussions, the puzzle can be put into sequential order. Another suggestion is to prepare with the students a chart of the various types of government -- Kingdom, Provisional Government, Republic, Annexation and then fill in the other side of the chart with leaders, functions of the government, how started, etc.

   Students may use the following sources to gather information:

Apple, Russ and Peg, *Land, Lili'uokalani And Annexation*, pp. 107-124.

Apple, Russ and Peg, "Queen is Dethroned." See "Unit X: Appendix A" at the end of this unit.

Day, Hawaii: Fiftieth Star, pp. 142-158.

Hawaii Jubilee. See "Unit X: Appendix B" at the end of this unit.

Potter, et al., *Hawaii Our Island State*, pp. 209-222.

Wong and Carey, *Hawaii's Royal History*, pp. 238-249, 251.

The following are guide questions that can be addressed so that the students can understand the sequence of events:

Government:

a. Why was the Annexation Club formed? What interests were they trying to protect? What were their plans?

b. What happened during the 1892 legislative session to indicate that there were factions struggling to control the cabinet and to change the Constitution?

c. Who were the leaders of the Reform Party?

d. Explain and describe the steps taken by the Reform Party that led to the establishment of the Provisional Government.

e. Why do you think that Lili'uokalani yielded to the demands of the Provisional Government.

f. Who became President of the Provisional Government? What did he demand all Hawaiian subjects do? Do you feel that this action was necessary?

g. What happened to the Provisional Government's attempts for annexation?

h. What role did the following play in the Provisional Government's attempts for annexation?

    1) President Benjamin Harrison
    2) President Grover Cleveland
    3) James Blount
    4) Lorrin A. Thurston

i. The Provisional Government wrote a new Constitution. What were the provisions of the Constitution written by Dole and Thurston?

j. What happened on July 4, 1898?

k. What was the major difference between the Provisional Government and the Republic?

Counter-Revolution:

a. What role did Robert Wilcox play in the attempted overthrow of the Republic?

b. What happened to Queen Lili'uokalani, David Kawananakoa, and Jonah Kalanianaole?

c. Why did the Republic declare martial law?

Annexation:

a. What events occurred in 1898 which led to the passing of the annexation treaty?

b. Why do you think the United States finally decided to annex Hawai'i?

c. Who became the President of the Territory of Hawai'i?

d. What were the provisions of the Annexation Treaty?

e. What happened to Queen Lili'uokalani?

Later Life:

a. What happened to Queen Lili'uokalani after annexation?

b. Where did she live?

c. What did she do in her later years?

d. When did she die?

Culminating Activity

Have the students write a narrative on one of the following topics:

- Should the United States have annexed Hawai'i?
- Could Hawai'i have survived as an independent kingdom?
- Who were responsible for the overthrow of the monarchy?

UNIT X: APPENDIX A

QUEEN IS DETHRONED

by Russ and Peg Apple

What happened Monday night, January 16, 1893, the night before Queen Liliuokalani was dethroned and the monarchy ended?

How did foreigners take over in an almost bloodless revolution while two armed forces, a block and a half apart, stood ready to fight?

Credit the Queen's cabinet and the Queen herself for following the precedent set by Kamehameha III in 1843 when British armed forces took over Honolulu and the government.

Kamehameha III yielded to superior force and appealed to England concerning the takeover by military and civilian agents of the British government.

England set things aright by sending Adm. Richard Thomas - Thomas Square is named for him - to restore the monarchy and discipline the offending British government officials.

With American troops ashore and U.S. Minister John L. Stevens in cahoots with American annexationists, Queen Liliuokalani yielded to superior force and appealed to Washington.

No American Adm. Thomas showed up to restore the monarchy.

Let's set the stage for the Tuesday takeover starting late Monday afternoon, Jan. 16, 1893.

That's when three companies of bluejackets, one of artillery and one of U.S. Marines, a total of 154 men with ten officers, landed near the foot of Fort Street in three boats from the USS Boston, anchored in Honolulu Harbor.

Remember - all day Tuesday, Hawaiian leaders felt the threat of naval bombardment from the Boston. This was a threat which more than offset the numerical superiority of armed troops loyal to the Queen.

With the bluejackets came two Gatling guns and two .37 mm revolving cannons. A hospital unit was along. Each armed bluejacket and Marine wore double cartridge belts holding from 60 to 80 rounds.

Their caisson held extra rifle rounds, extra Gatling rounds, extra revolver rounds, and 174 explosive shells for the revolving cnanon.

Marines were dispatched to guard the American legation and consulate.

U.S. troops then marched down King Street.

Queen Liliuokalani stood on the balcony of Iolani Palace.

As they passed her, they gave her a royal salute - a drooping of the colors and four ruffles on the drums.

They paused for a time, in full view of the Queen, at the makai-diamond corner of the palace enclosure.

Next they continued down King Street to the nearby home of Joseph B. Atherton, president of Castle and Cooke.

They were served lemonade and bananas.

It was 9:30 p.m. before Charles L. Carter and other annexationists could find for them a place to stay the night. This was Arion Hall, across the street from the palace but hidden from it by the Opera House (the downtown U.S. post office building occupies that block today).

As they marched back on King Street in the dark past Iolani Palace, they saw not a single policeman or guard.

That's because the police, under the Queen's marshal, Charles B. Wilson, were barricaded in their station with two Gatling guns set up outside; and the Queen's Household Guard, under Capt. Samuel Nowlein, stood to arms at Iolani Barracks, and in the palace grounds.

Shared between the police station and barracks, there were 496 armed men (182 regulars, 314 volunteers), 500 Springfield or Winchester rifles, 50,000 rounds of rifle ammunition, 12 breech-loading cannon and two Gatling guns. Ample ammunition stood by for the cannons and guns.

Annexationists were armed as well. Perhaps 200 of them held rifles.

Facing the Queen and her loyal troops were 200 armed annexationists, 154 armed bluejackets and Marines plus the guns of the Boston.

Many women and children were sent from downtown Honolulu to Waikiki for safety.

Although there were two fires in Honolulu that night, and the bluejackets made two street patrols, dawn came Tuesday without a shot fired or an angry challenge called.

On Tuesday, Queen Liliuokalani opted to avoid bloodshet by yielding to superior force and appealed to Washington to atone for its act of war against a feeble nation with which it had a treaty of friendship.

It had worked for King Kamehameha III.

It didn't work for Queen Liliuokalani.

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UNIT X: APPENDIX B

Liliuokalani, the only woman to occupy the throne of Hawaii as ruler, was proclaimed queen on January 29, 1891. A lover of music, a poet, composer and musician of much ability, she is best remembered for her artistic achievement by her composition of beautiful "Aloha Oe." Keenly interested in educational and charitable works, she devoted much time and a tireless energy to furthering these interests. The queen was widely traveled and well educated. She attended Queen Victoria's Golden Jubilee in London and was a widely feted social favorite. Her marked social graces contrasted her unusual executive ability and a positive and determined attitude on political questions. Having served as regent during the time Kalakaua spent abroad and again during his last visit to the United States, Liliuokalani was well versed in current matters of state, as well as the intricate social procedure required by custom of the reigning monarch. She was opposed to the Pearl River clause of the Reciprocity Treaty and regarded the constitution granted by her brother in 1887 as "the bayonet constitution."

No serious political difficulties occurred until the legislative session of 1892, when, with opposing sides about evenly divided, a long and bitter contest arose over the questions of the time: the queen's attempt to control the cabinet, the opium license bill, and a proposed bill to grant a franchise to a lottery company. There followed a stormy time. Unlike her brother, the queen was not willing to compromise. Determined to replace the constitution granted by Kalakaua with one of her own drafting, the queen precipitated the situation by presenting such a document to her ministers. They refused to support her in this measure, despite her appeals. The large majority of Hawaiians favored the queen's constitution but the business community became greatly alarmed. Mass meetings were held and, on January 17, 1893, a committee took possession of the government buildings. A proclamation was read ending the monarchy and proclaiming the Provisional Government. The new government sent five Commissioners to Washington to negotiate a treaty of annexation. When President Cleveland took office he withdrew the proposed treaty and sent a special commissioner to investigate the situation in Hawaii. The report of this investigation led the President to send a new minister to the islands to negotiate the restoration of the queen to the throne. The President of the new government refused the request of the minister to restore the government to Liliuokalani and, as neither President Cleveland nor his envoy was empowered to use force to bring about their wishes, the matter was dropped.

An armed uprising in January 1895 by the queen's supporters led to trial by a military court of almost all the participants and of the former queen. While a prisoner awaiting trial by this court, Liliuokalani formally abdicated and renounced her claims to the throne of Hawaii.

Liliuokalani decided to make a visit to the United States in 1896 to regain her impaired health, and visit Washington regarding her claims to certain lands, the revenues of which were diverted, since her abdication, to the new government. President and Mrs. Cleveland received the former queen with every honor. While unable to make successful arrangements regarding her claim, she did make many powerful and influential friends.

Following her return, the queen lived quietly in Honolulu, devoting the rest of her life to the welfare of her people. Before her death on November 11, 1917, it was found that her estate had created the Liliuokalani Trust, the revenues of which provide for the care of orphan and destitute children - certainly a fitting and suitable memorial.

Hawaii Jubilee. Honolulu: Advertiser Publishing Co., Ltd., 1936.
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